

The INSTRUCTOR

May
1941



Augusta
Winters
Grant

(Mrs. Heber
J. Grant)

(See article on
page 228)



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This issue
contains
lessons for
July, 1941

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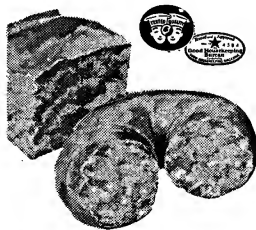
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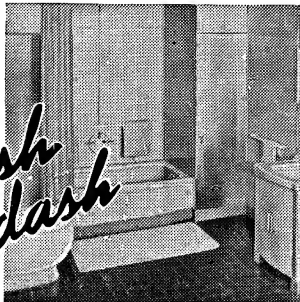
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THE INSTRUCTOR INVALUABLE

Excerpts from letter from President Ezra T. Benson of Washington Stake:

"I have just received the April issue of The Instructor and feel to commend you and your associates most heartily for the splendid article entitled, 'Vice, Alcohol and Our Boys in the Training Camp.' This is certainly timely and greatly needed and I hope it can be placed in the hands of Army Chaplains, particularly Latter-day Saint Chaplains, in the hope that it may reach many of our boys now serving in the camps.

"I was also interested in the article entitled, 'A Challenge To Stake Leaders,' in which you quote Willis R. Dunkley, a former boy scout of mine, of Whitney Ward, Franklin Stake.

"It is always a pleasure to receive the Instructor and we feel it is invaluable in our work in this stake. My family eagerly looks forward to its arrival each month in our home."



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No. 5

MOTHER—TODAY AND YESTERDAY

So many merely sentimental things are usually said on Mother's Day, particularly in newsprint and from the pulpit, that a few sober facts may not be unwelcome here.

Not, of course, that wholesome sentiment is to be discounted, for nothing is fundamentally closer to the common heart than Mother, and any man that is a man at all, could fill a book, if he would express his love for the woman who gave him birth and who showered her love upon him when he needed it most.

But facts are facts, and sometimes they are very instructive.

Among the changes that have taken place as the result of scientific discoveries, none is greater than in the lot of woman.

Time was, within the memory of persons now living, when the risk of child-birth was something to look forward to with dread and apprehension. It still is so, for that matter, but not so much so as formerly. For the death-rate has been materially reduced through scientific controls, and even the "pain" traditionally pronounced by nature, has been almost eliminated.

Moreover, the caring of infants has been made comparatively easy even to wives and mothers of ordinary means. A trained nurse takes the worry and labor off the mother's shoulders for the first week or ten days, and the doctor's prescriptions greatly reduce the hazard of infant mortality. The miracle of the Dione quintuplets is well known in this field.

And then, in the home, whether large or small, modern conveniences have greatly decreased the labor of the housewife and released her time and effort for other tasks.

Anyone of middle age can remember the time when his mother, besides taking care of the baby and other members of the family, did her own cooking, baking, laundry, housecleaning, and a thousand-and-one other things that needed to be done about the house. Such a housewife, if she lived in the country, also made the butter and cheese used by the family, and, in some cases, milked the cows to boot. Only when the children, especially the girls, grew to a helpful point, was her labor lightened, and even then somewhat reluctantly. In the better-off families the wife, like the husband, had "hired help," but this, while it lessened the physical tasks, increased the managerial responsibility.

To be a mother in those days meant responsibility, management, and a sense for work that astounds one. No wonder we look back upon the mothers in that period with amazement, admiration, and a feeling of awe, and form societies in their memory.

In the modern home the bread, the pies, and the cakes may be bought at the grocer's, along with the meat, potatoes, cheese, butter, and other foodstuffs used in the home. The laundry may be done by a washing machine, with a whirling drier, operated by electricity. One may nowadays have a dishwashing apparatus in the kitchen sink, and after each sousing in soap and cleansing water, the dishes may be left in the dish pan to dry—a process that, we are told, is more sanitary than when they are done by the hand. No more does the housewife clean the walls or sandpaper the floors, for this work can be better done by specialists. Thus the headaches are transferred from

the woman to the man in the house. Other items (not to be too tedious in the enumeration) will occur to the reader, wherein time and effort are released on the part of the woman in the home.

What does she do with this leisure? And how does she ward off the danger involved in this release of her time and effort?

It is a grave question—graver than it looks.

The question, however, must be answered by each mother for herself. For surplus time is always fraught with trouble, for both women and men. But, if properly used, it proves a blessing.

Leisure gives more time for mental development. A mother should be well informed for two reasons. She has, first of all, to keep up with her husband, if he is intellectually inclined, and a common interest in

books and current events tends to level off the differences in their interests and therefore to bring them closer together. And then, in the second place, she should be up-to-the-minute intellectually for the sake of her children. Children like to think of their mother as intelligent, well informed, and it is proper for them to do so. This fact should prove a spur to the mother's mental appetite and lead her into the realm of literature.

Thus mothers, by making use of their leisure can kill two birds with the proverbial stone: they can keep away from the activities that sap the foundation of feminine character, smoking and drinking and card-playing and over-amusement, and at the same time cultivate their better nature and increase their power for righteousness in their own intimate circle.

God bless and protect our Mothers!

A PROPHET'S VOICE

It occurred Friday morning April 4th, 1941. The precise time was shortly after 10 a. m. A housewife was busily at work in her kitchen, making pies. With the idea of conserving time she attempted to kill the two birds with the one stone. She tuned in to KSL and then went on with her pie making; but something happened that completely upset her designs on the two birds. It was something that happens but once in an age.

As she rolled out her pie crust, her emotions commenced to be stirred as never before in her whole life. Tears ran down her cheeks. She was unable to proceed with her pie making. She left her crusts and rolling pin, sat down in a chair and listened and wept, not tears of sorrow but tears of the deepest joy she had ever known.

Subsequently in speaking of her experience, she remarked—"The speaker seemed to be partly in the other world."

For the same reason that this woman was moved to tears of purest joy that Friday morning, tens of thousands of men and women were stirred to the most sublime spiritual ecstasy of their lives.

What was it that evoked this widespread ecstatic joy? This is a most vital question, pertaining to the real meaning of religion, in its sublimest spiritual power. A voice came over the ether waves. The speaker was President Heber J. Grant. But the voice? Well, that is the point of these humble paragraphs.

That morning the venerable President of the Church reached the high divine standard of sacred speech. That standard is defined in the simple words—"He that speaketh whose spirit is contrite, whose language is meek and edifieth is accepted of me."—(Doc. & Cov. 52:16)

The "contrite" heart is a heart that breaks with a solemn consciousness of the goodness of God, and a yearning to become worthy of His love. When the Holy Ghost speaks through that kind of heart, we hear what we heard that Friday morning—The heart penetrating speech of God's spirit.

In the sixty-eighth Section of the *Doctrine and Covenants*, we are told that what is spoken by man when "Moved upon by the Holy Ghost," "Is the Voice of the Lord."

President Grant's vocal organs were the human instrumentalities that impressed all Israel, as they have not been impressed for years, but the voice was the voice of the Spirit of God.

No other voice could have lifted the Saints of God to such sublime heights of spiritual ecstasy as they were lifted to that memorable Friday morning by the simple, sober, true words of the Prophet of God.

—Nephi Jensen.

THE GOLD STAR MOTHER

By Vernessa Miller Nagle

There was once a beautiful lady. She was beautiful because she thought beautiful thoughts and spoke lovely, kind words. For many, many years she taught little children in their Sunday School classes. She told them of Jesus' love for little children and the children, hearing of the kind Master, said, "I should like to be like Jesus." And because the teacher was so kind and lovely the children loved her dearly and often visited her home and gave her gifts and valentines, and because the children loved the teacher they were sad when graduation days came for they did not want to leave this teacher's class. One time there was a very large class of boys and girls; some were ten years old and some were eleven and the lovely lady told them of the boy Prophet. The children loved the story saying, "This is the most beautiful of all stories," and they prayed to be like the Prophet. Then one Sunday, near the Christmas season, the teacher brought a beautiful scroll to show the boys and girls, and upon it she placed the name of each boy and girl and the children were very happy. The teacher told the children that they too must learn to tell the stories of the Prophet, for he had said, "Teach ye one another and my spirit will attend you." And so when the children learned to tell the lovely stories the teacher placed shining stars, some blue, and some silver, beside their names. Soon there were many stars upon the scroll.

And then one beautiful bright Sunday, when the white snow was upon the ground and the trees and shrubs, one little girl went home from her class very happy for she had

lovely stars by her name, and she played all day with her little friends, but when evening came she grew very quiet and seemed unhappy. And for two days she was very, very quiet and grew very pale. Then one morning early God sent for the little girl, because He too loves little children, and He took her to a new home, far more beautiful than the one she had known.

Again the children went to Sunday School, but they were sad for they missed their little playmate and the teacher was unhappy for she too had loved the little girl. So they talked about the little girl and the teacher said, "It will grieve us to see no shining stars for our little friend and so today, since she has finished her work with us, we shall place many beautiful stars by the little girl's name. So the scroll was finished for the little girl, and the children were happy when they saw the golden stars each Sunday morning and they always thought of the little girl and often spoke her name.

When the year had passed and the scroll had many, many silver and blue stars the teacher gave the scroll to the little girl's mother. The mother seeing the lovely golden stars, thanked the teacher and that night she knelt beside her bed and spoke to God.

"Dear God, I thank Thee for the teacher of my child. Thou didst remember Mary at the Tomb; Thou hast not forgotten the anguish of those mothers whose sons lie peacefully below each wooden cross. Forgive my murmurings, dear God, and help me bear my cross as bravely as do those other Gold Star Mothers."

HIS FAMILY SAVED HIM

A certain man was driving south out of Idaho into Utah in his car. A traveling salesman, working for a Salt Lake firm, he was alone till he got into the Beehive State, when he picked up a young man who was thumbing his way south.

On the way to Salt Lake City, the salesman, to be sociable, talked about his family. He had a wife and five children, he said, whom he had not seen for several weeks. "Oh! how thrilled I shall be when I get home!" he exclaimed, with much feeling. And he went into details about the wife and mother and about each of the children.

The passenger said little, but listened attentively.

On reaching the outskirts of Salt Lake City, the salesman, at his passenger's request, stopped to let the man out. Alighting, the

hitch-hiker turned to thank his benefactor for the ride, and then added earnestly:

"I want you to make me a promise."

"All right. What about?"

"I want you to promise never, *never* again to pick up a hitch-hiker. You must do this for your own sake and the sake of the kiddies."

The autoist was astonished, but made no promise. And so the other went on—

"When you picked me up, I had made up my mind to blot you out, but when you talked about your kiddies, I changed my mind. That's how near you came to being put out of the way. The next guy may not be so soft-hearted."

The salesman promised, and the two went their separate ways, each thinking his own thoughts.

AUGUSTA WINTERS GRANT

by Mary Grant Judd

My mother was born of pioneer parents eighty-four years ago in the little town of Pleasant Grove, Utah. With pardonable pride she traces, back of her Mormon pioneer progenitors, revolutionary stock from whom she is directly descended. Beyond these patriots, in both her father's and mother's lines, sober-minded puritans, and still farther back, in the time of Queen Mary, a predecessor who gave his life a martyr for the Protestant cause.

It was in humble, but happy surroundings that she spent her childhood and young womanhood. She retains many vivid recollections of those days. Among other things she recalls how her family "had brought from the states a few nice things such as silk bonnets, beautiful parasols, dainty lace collars and cuff, silk mitts, etc. These went a few at a time to buy milk for us children to drink and butter for our bread. It was almost impossible to buy shoes. Once someone brought to town a limited supply of various shapes and sizes, for which we were to pay in farm products. Alas! none of the sizes in girl's shoes was right for me. So I had to take a pair of boy's shoes, coarse and clumsy. However, I was glad to get even this kind, for I was literally bare-footed that winter."

I have always been told what a beautiful young woman my mother was and can remember her loveliness when I was a child, in fact always, but the beauty of her face cannot compare with the beauty of her mind and soul. A hunger for learning has characterized her entire life and is one of her outstanding attributes. She has never had to make herself study. To her, it is a form of recreation.

She was just sixteen when she went to Provo to attend what was then the "Timpangas Academy," since the Brigham Young University.

When she was eighteen years old, her father sold a yoke of oxen and gave each of his children ten dollars to invest in the new co-operative store in Pleasant Grove. "The stock advanced quite rapidly," so she records in her journal: "And with the new year I begged to be allowed to take my share out, now amounting to \$17.50, and go to school at the Deseret University in Salt Lake City for one term. My parents made no objection, though they could not afford to give me any more money at the time. So I started off with my seventeen dollars and fifty cents. And this is how I spent it. For tuition, \$6.00, books \$6.50. I paid my tithing then and always thereafter; so I was left with

not quite five dollars for incidentals. I had only one dress, a red and black plaid flannel that my older sister had made for me a year before in Provo. I wore it the whole time,



AUGUSTA WINTERS GRANT

and when it began to wear out in front, I bought some calico and made an apron to wear over it to finish out the ten weeks and then I went home."

My mother taught school off and on for a good many years. Even now when she has passed her fourth score mile-stone, she still meets her former pupils who through the years, have scattered as far north as Canada and as far south as Mexico. Sister Amy Brown Lyman, President of our Relief Society organization, was one of her students and tells how they all loved her "for her kindness, human sympathy and understanding heart. She seemed to understand adolescent boys and girls and to realize that their restlessness is due in a measure to their rapid growth, their craving for sympathy, their desire for experience and their quest for self-expression."

Speaking of her own school teaching activities my mother says: "After I started to school myself I can hardly remember when

I did not help out by instructing my younger classmates, and I learned quite as much that way as I did from my lessons. It was my mother who first pressed me into service as an assistant. I couldn't have been more than ten at the time. I began teaching on my own account when I was seventeen and before I was through school myself, alternating with a year teaching to earn enough money to keep on at school, until I finally graduated from the University of Deseret, (since the University of Utah) in 1877. After that I taught continuously until I was married. I count about ten years of my life spent in teaching."

It was during her school-teaching days that she developed for herself what she terms an epitome of her philosophy of life concerning her individual activities. "I'll like to do what I have to do and I won't want anything I can't have." To this bit of philosophy she has clung tenaciously during her entire life.

It was on May 26th, 1884 that my mother, after careful and prayerful consideration, became the second wife of my father, President Heber J. Grant. Eleven years after her marriage she assumed the role of foster-mother to my five half-sisters and one half-brother and been through all the years like a real mother to them. Besides mothering her husband's children she took to her heart the four orphaned children of her youngest sister Helen, wife of Apostle Owen Woodruff

after their parents had died from small-pox in Mexico. She has opened her home over periods of years at a time, to numerous neices, nephews, etc., as occasion offered.

Upon the occasion of a recent birthday anniversary of her husband she was asked by one of our local magazines to write something about their fifty-six years together. I should like to conclude with a quotation from that article.

"I appreciate the consideration and generosity which have always been shown me by my husband, but hesitate to draw the veil of our intimacy, except to say that no woman could have had a better husband than mine has been to me.

"As a Latter-day Saint wife I honor my husband as a man holding the priesthood. It is my firm conviction that if the women of our Church would rely unfalteringly upon the inspiration of their husbands in all important matters concerning their family affairs, they would find that their husbands would grow in the power of discernment and decision through the exercise of their Priesthood.

"I, who know my husband better than anyone else possibly can, know him to be a man of God, that he desires to understand the mind and will of God, and in humility to do it. I therefore not only uphold him as head of my household, but head of the Church."

Use The Promises



By Della Adams Leitner



Use the promises of God,
Take them to your heart.
Rich supply they give to you
That will not depart.
In these promises are stored,
Health and joy and peace
Waiting for you—claim them now,
Know a glad release.

Use the promises of God,
Do not fret and say
You have nothing, you are poor.
Cast these thoughts away
And replace them with the wealth
You have now at hand
In the promises of God
Right at your command.

"I am with you," "I will guide,"
"I will heal and bless,"
"Prove Me now, I will supply"
"Comfort your distress,"
"Be not anxious,"—quietly
In the stillness pray;
Use the promises of God,
They reveal the way.

HANDS THAT "SEE" AND "HEAR"

By Minnie F. Hodapp

"This is my eye," said a blind man to me, holding up his index finger. Presently he ran it along the line of raised print in the folio resting on his lap and read aloud:

"It is not raining rain to me,
It's raining daffodils;
In every dimpled drop I see
Wild flowers on the hills."

And this harks back to Louis Braille, the inventor of the Braille alphabet, a system of raised dots that represent the letters of the alphabet. Louis was blinded by an accident at the age of three. To mitigate his misfortune, he became a pupil of "The National Institution for the Blind," Paris, France. At the age of sixteen, he invented the Braille alphabet—a permanent blessing to the blind in all lands. "It is of universal application to any language—longhand or shorthand, to mathematics, to music: as a system it is adequate to all purposes."

Valentin Haüy has the honor of having founded the first school for the blind.

Foremost among benefactors of the sightless comes Dr. Samuel G. Howe. In order to approach an appreciation of the state of being blind, he bandaged his eyes and went about for a season in total darkness. At the close of this experiment, Howe sought out an intelligent deaf-blind child, Laura Bridgman, age eight. He became Laura's teacher and rescued her from a great, silent void to a condition of normal development. She became a well educated, useful woman. By means of the manual alphabet she was enabled to communicate with her friends. She learned to read, write, sew, crochet, and she was exquisitely dainty in all her work.

Dr. Samuel G. Howe was the founder of the Perkins Institution for the Blind. The building was the gift of Mr. Perkins, a wealthy man of Massachusetts.

Before Dr. Howe was enabled to prove to the world that education could reach the deaf-blind as in the case of Laura Bridgman, individuals thus handicapped, were classed by the law as idiots, "as wanting all those senses which furnish the mind with ideas." But now, through the medium of the hand, the imprisoned ego is set free and can penetrate the realm of darkness into light and gladness.

Today the whole world fain would pour homage into the gifted, achieving hands of Helen Keller. She was born a perfectly healthy and normal child in Tuscumbia, Alabama, June 27, 1880. At the age of twenty months there came a cruel sickness which

sealed her ears and eyes forever. From the date of her sickness until she was seven years old, Helen Keller was encompassed by silence and darkness. The touch of the box-wood hedge, the breath of spring violets, the odor and taste of food, the ripple of running water were a few experiences that served to break the deadly monotony of her existence. But being unable to conquer her limitations, she became sullen, morose, rebellious.

At the age of seven little Helen was one day standing in an attitude of anticipation on the front porch of her home. The air was sweet with honeysuckle. That morning, Anne Sullivan, her teacher, came to set the captive spirit of her pupil free. Within a few days Miss Sullivan placed in Helen's hands the key to language. When the child learned that everything has a name, she became transfigured with joy.

Today Helen Keller can understand several languages—French, German, Latin, Greek. She is a stylist in literature and has given to the world several well-known books: "Optimism" (an essay), "Out of the Dark," "Midstream," "My Later Life," "My Religion," "The Song of the Stone Wall," "The Story of My Life," and "The World I Live In."

Into her pupil's hand, Anne Sullivan Macy spelled out the lectures of the college professors at Radcliff during four strenuous school years. Into Helen's hand Caruso poured his golden voice. With her fingertips on the lips of Mark Twain she felt the mingled pathos and beauty of his speech. Standing on the lecture platform beside Dr. Alexander Graham Bell, she was sensitive of the flow of his oratory. With her busy hands on the typewriter, she prepares letters, essays, books.

Miss Keller sagaciously explains that tactual sensation is not confined to the hand alone, but is experienced by the entire body—a statement that the simplest experiment can verify. Every part of the skin is a feeler that touches and is touched.

The work of prevention of blindness in new-born infants is very close to Miss Keller's heart. She has lived to see a vast improvement in this field. Says she, "Today in New York and indeed everywhere thousands of oculists are spending their lives to make people see better and to ward off blindness in the eyes of the new-born."

During many years Miss Keller and her teacher, Anne Sullivan Macy, lectured in behalf of the American Foundation for the

Blind. It is through this institution that the chief needs of the blind in our country have been helped.

The American Association of Workers for the Blind brought about the adoption of one system of embossed print throughout America. Until this step was taken there was confusion due to several types of raised print being in use.

Miss Keller's knowledge of life as it is lived in the everyday world is not vicarious.

To quote, "I have gone through ugly dark streets filled with small children whose little grimy faces already look old. Many of them are defective in body and mind, or both."

Miss Keller in her tours as lecturer conforms to the admonition, "Be up and doing and the Lord be with thee." Her limitations have placed her before the world in an unusual way. "She reads with her fingers instead of her eyes and listens with her hands instead of her ears."



The CHURCH of the HOLY SEPULCHRE

IN JERUSALEM
IS SHARED BY FIVE
CHRISTIAN GROUPS:
ABYSSINIAN, COPTIC, GREEK,
LATIN AND ARMENIAN.

THE WHOLE BIBLE IS NOW AVAILABLE
IN 182 LANGUAGES, AND PARTS OF THE
SCRIPTURES HAVE NOW BEEN PUBLISHED
IN 1039 DIFFERENT TONGUES, ACCORDING
TO THE AMERICAN BIBLE SOCIETY.



AFRICA



THE WORD "AMERICANISM" WAS COINED BY
JOHN WITHERSPOON, 1722-94, PRESIDENT
OF PRINCETON, THE ONLY CLERGYMAN TO SIGN
THE DECLARATION OF INDEPENDENCE.

- R. O. GARR -
Religious News Service

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FROM THE DESK OF THE GENERAL SUPERINTENDENCY

IS PROHIBITION COMING BACK?

Under the title, "Dry Sentiment Rises in South," the *New York Times*, for Sunday, March 23, 1941, assures its readers that a wave against the insolence and law-defiance of the liquor interests is rising below the Mason and Dixon line. The news item is written by Virginius Dobney, who writes from Richmond, Virginia.

Southern prohibitionists began their educational campaign as soon as the nineteenth amendment went into the Constitution. Gradually the movement acquired momentum; and now it has passed the educational stage and gone into the stage of action. The anti-liquor forces in the South are working towards a bone-dry law in all the Southern States.

Mississippi is the only State that retains the dry law. Whether this fact has had something to do with sentiment in other parts of the South, one can only conjecture. Certain it is, however, that there is a growing feeling in Georgia and the two Carolinas against allowing the whisky element to have a free rein there. Recently, in Georgia and North Carolina, a popular election failed, by a very narrow margin, to restore prohibition. But the lower house in the State legislature in South Carolina passed a prohibition bill. If the senate votes it down, it will be only because the solons will not know where to look for the three million dollars derived from the sale of liquor.

In Utah there was recently discussed by the legislature a bill allowing local option. Hereofore the law designated the places where warehouses for the dispensing of alcoholic beverages were to be placed, and the people might object in vain. It will not be long before a majority will be able to remove a

warehouse or to prevent the placement of one in their neighborhood.

Idaho, too, has her liquor troubles. The liquor dealers threaten not to sell there, if certain measures go through. Governor Clark, who has a sense of humor, says it will be "too bad" if anyone refuses to sell whisky to the State.

If prohibition ever comes back in the United States or in any considerable section of the country, it will be because the men who profit by the sale of "booze," by their effrontery, their intolerable tactics, and their refusal to abide by any law, will have brought it about—just as they did before. In North Carolina the antis have become so obnoxious as to enrage the people there to the point where they will demand another referendum.

TWO-AND-A-HALF-MINUTE TALKS

Every Sunday morning in our schools there should be two two-and-a-half-minute talks by members of the young peoples' classes. This is one of the most educational features of our organization. In order for this practice to be maintained at its best, however, certain ideas should be kept in mind by those who give these talks.

There is, of course, no doubt as to the value to be derived from the giving of these talks. To be able to think and to speak on one's feet is always an advantage. In business, in law, in medicine, in music and the arts, in the trades even, a premium is placed on the ability to speak effectively, fluently, and convincingly from the floor. Extemporaneous public speaking is almost indispensable to the leader in every walk of life. Whoever is aware of this fact welcomes the op-

portunity to give one of these two-and-a-half-minute talks in the Sunday School.

But certain things must be kept constantly in mind by those who may be called upon to give these talks in the assembly, and they should be reminded of these points by whoever has the calling and training of the speakers.

First, the talks must not exceed two-and-a-half minutes. The Sunday School has a schedule to follow. So much time is allowed for the opening exercises, which is divided up among various items—the two songs, the prayer, the announcements, the sacrament, the singing practice. If, therefore, the two talks run over the time, one of the other parts must suffer. The schedule is thrown out. It may even be that the class-work period is shortened. This need not, it should not, be allowed to happen, and it can be prevented by the necessary warnings and help on the part of those who have the matter in hand.

Second, the subject chosen for these talks should be such as not to cover too much ground in the time allotted. "Baptism," for instance, would be so broad that only the most general statements can be made about it. This subject, if it be advisable to take it, might be broken up into several topics—what baptism is, its various forms as used today, what baptism is for, baptism as used in our Church, and so on. These, as will be seen, are all specific and lead somewhere. As a matter of fact, the two talks for a given Sunday might be on the same general subject. Thus, one person might speak on the necessity of baptism and the other on the proper, the authorized, form of this ordinance. In this way the sense for unity might be observed to advantage.

Third, it is not a good thing for the talk to be first written and then read. One of the purposes of these short talks is to give the speakers training in facing an audience and speaking extemporaneously on the feet, but this purpose is defeated to some extent if the talks are read. Besides, reading a speech is usually dry, monotonous, uninteresting. This is because it does not seem to be personal, direct, as of one who has a special message for a particular audience. It would be proper, however, for the speaker to have notes, but even so, he should not make these notes obtrusive. The paper on which they are made need not be larger than the palm of the hand. The whole attitude of the speaker should be—"I am saying this to you!"

And then, of course, is the matter of delivery. The speaker's voice should reach every part of the hall and be heard by everyone. This is important. For a low, indistinct tone is apt to provoke more or less disturbance, which comes from inattention.

SUPERINTENDENTS SHOULD START SCHOOL IN ABSENCE OF BISHOP

Notices Given in Sunday School Immediately After Preliminary Music

Interest in the following questions seems to be general enough to justify publishing answers so that all Sunday School workers may know what the attitude and policy of the General Board are:

Question:

When the time for starting Sunday School arrives, should the superintendent proceed with the program in the absence of the bishop, or should he await the arrival of the bishop?

Answer:

The General Authorities of the Church have instructed that the Sunday School exercises are to be held in one hour and thirty minute periods beginning either at 10 a. m. or 10:30 a. m. It is a Church-wide tradition of long standing that Church organizations start promptly at the appointed time. The Sunday Schools support this tradition wholeheartedly. The duties of bishops are of such a nature that these brethren cannot always be present at the time of opening a meeting and it is therefore as inadvisable as it is unfair to the bishop and the membership of the school to make the starting of the Sunday School dependent upon the presence of the bishop. No bishop would care to be oppressed by the thought that the Sunday School is awaiting his arrival before starting. Bishops are subject to so many calls that it is impracticable for them invariably to be present at the starting of all meetings. Superintendents of Sunday Schools should therefore understand that it is the policy of the Church to have all meetings start promptly at the appointed time and that the executive officer is authorized and expected to start the meeting promptly.

Though the bishop is the presiding officer of the Sunday School as he is of all other organizations in the ward, provision has wisely been made in the order of the Church for other members of the priesthood to have the authority of presidency, to be exercised in the absence of the bishopric, so the work of the Church may go on and not be impaired by reason of the necessary absence of one man. Upon Sunday School superintendents should be conferred the authority of the priesthood requisite to the exercise of the authority of presidency over the Sunday School in the absence of the bishop.

Question:

What should a superintendent of Sunday School do if the bishop is absent?
(Turn to next page)

School do when officers of other organizations have notices which they desire to have given in the Sunday School, but at some time other than the regular time for notices, in order to get the information before the largest number of people.

Answer:

The superintendent should explain that the Sunday School time must be carefully budgeted in order to give every feature its due within the limitations of the hour and a half allotted to Sunday School and that every feature of the Sunday School exercises is purposely placed in the established order and that only when this order is carefully preserved can confusion be avoided. He should therefore respectfully and firmly ask the person requesting that the announcement be made, to accept the offer to use the facilities of the Sunday School for the purpose of making the announcement, *on the terms which the Sunday School officers prescribe.*

CONFERENCE OF THE DESERET SUNDAY SCHOOL UNION

As is usual in April and October of each year, Sunday School interest is centered in the customary conference of this organization.

This year, again, a pageant was presented; it was "Joseph Smith, Restorer of Truth," prepared especially for the Sunday School. The titles of the scenes will be sufficient to indicate the nature of the pageant: The Vision, Receiving the Plates, the *Book of Mormon*, Restoration of the Priesthood, Testimony of the Three Witnesses, Gospel Principles, Missionaries of the Gospel, World Salvation, and Finale, Ensemble.

Besides the pageant, which was written and directed by Jack Vigos, there were the usual preliminary exercises. Congregational singing was conducted by Tracy Y. Cannon and P. Melvin Peterson; the authorities of the Church and of the Sunday School were presented by the Secretary, A. Hamer Reiser; the invocation was offered by President David O. McKay, and the benediction by Elder Stephen L. Richards, both of whom were formerly members of the General Superintendency of the Sunday School. The Ogden Tabernacle Choir, directed by Lester Hinchcliff, furnished two selections. Alexander Schreiner was the organist. General Superintendent George D. Pyper greeted the vast congregation with a few choice words of welcome.

The entire program was under the direction of a General Board committee, compris-

ing Junius R. Tribe, Archibald F. Bennett, Tracy Y. Cannon, Charles J. Ross, Earl J. Glade, Edith Ryberg, with Irma Felt Bitner, associated.

Following is the cast of characters:

Reader	Richard Keddington
Voice of the Lord	Lynn McKinley
Angel's Voice	John Nicholson
Joseph Smith	Francis Urry
Lucy Smith	Louise Hill Howe
Oliver Cowdery	Wayne Richards
David Whitmer	Robert McKay
Martin Harris	Ray H. Barton, Jr.
John the Baptist	L. Clayton Dunford
Sophronia Smith	Elsie Ramsden

Frieze of Gospel Principles: Faith, Gertrude R. Garff, Lucille Vigos, Helen Vigos; Repentance, Clara Love, Josephine Wolf, Alma Snarr; Baptism, James Vigos, Claudell Jacobson, Grant Horne; Confirmation, Moland Wolf, Dayton Hughes, Carl Beuhner; Salvation for the Dead, Joseph Jensen, Grace H. Jensen, Morris Webb, Stuart McMaster, Clara McMaster, Diane McMaster, John McMaster.

Nephites and Lamanites: J. B. Summerhays, Ruth S. Summerhays, Richard Rees, W. Everett Boyden, Frances Nuttall Boyden, Elbert H. Startup, Maurine Startup, Victor Davis, Camilla Simon, Barbara Gunn, Cherie Moss, Harold West, Frances Rogers, Elisa Rogers, Edward McKay, Helen McKay, Conway Ashton, Emma Ray Ashton, William McKay, Nora P. Richardson, John S. Boyden, Orpha S. Boyden, David L. McKay, Mildred C. McKay, Albert Kingsford, Robert Crandall, Joseph Stobbe, John Larson, Burt Shurtleff, George Vigos, Don Bush, Hal Marti, Dale Marti, Anna Marti, Otto Marti, Virginia Parry, Joyce Parry, Ruth Lindsey.

Missionaries: George Vigos, Don Bush, Victor Davis, Richard Rees, Albert Kingsford, Robert Crandall, Ed. McKay, Conway Ashton.

Nations: Nora P. Richardson, Mildred C. McKay, David L. McKay, Emma Ray Ashton, William McKay, Elbert H. Startup, Cherie Moss, Frances Nuttall Boyden, Ruth S. Summerhays, Orpha S. Boyden, Camilla Simon, Barbara Gunn, Helen McKay, J. B. Summerhays, Virginia Parry, Barbara Boud, Elisa Rogers, Joyce Parry, Maurine Startup, John Boyden, Otto Marti, Anna Marti, Ruth Lindsey.

CONFERENCE OF SUNDAY SCHOOL SUPERINTENDENCIES

On Sunday, April 6, 1941, at 4:30 p. m., in Barratt Hall, a meeting was held of the General Board members, the Stake Superintendents, and the Stake Secretaries, at which were discussed certain aspects of Sunday School work. Inasmuch as there has been a call for the outline of material presented there, we are herewith publishing it for

the benefit of our thirty-two thousand officers and teachers:

The Dynamic Purpose of the Sunday Schools of the Church of Jesus Christ of Latter-day Saints

Introduction to the theme—Assistant Superintendent Milton Bennion.

1. By living the Gospel of Jesus Christ the people of the world can save themselves.
2. The Sunday School as a saving force.
3. The Gospel content of Sunday School courses of study.
4. Appeal for maximum efficiency in elucidation, interpretation and promulgation of the principles of the Gospel contained in Sunday School courses of study.

The Law of Readiness as Applied to Sunday Schools

Developed by Elder Lynn S. Richards

1. Learning's dependence upon *readiness*.
2. How *readiness* to learn should be achieved
 - a. Group planning and preparation by officers and teachers.
 - Superintendents' Council Meetings
 - Monthly Report and Business Meetings
 - Union Meetings—stake or ward
 - Prayer Meetings
 - b. Individual planning and lesson preparation
 - Getting lessons ready to teach
 - Getting pupils ready to learn
 - c. What Sunday School Worship Service should contribute to *readiness* to learn:
 - Inspirational atmosphere
 - Contributory activities for groups and individuals
 - Illustrate learnings possible from opening exercises, when latter are properly conducted.
3. Importance of maintaining high standards
4. How to attain and maintain high standards:
 - Planning for excellence
 - Persistent follow-up
 - Insistence upon the best
 - "Day by day in every way—grow better and better."
5. The General Board's tenacious interest in study and follow-up of stake and ward standards of performance by means of monthly and other reports. Illustrate by convention use made of stake standards data.
6. Aim for high degree of *readiness* in all things:
 - Achieve it by vigorous effort
 - Maintain it by persistent effort

The Law of Readiness and the Sunday School Teacher

Treated by Elder Llewelyn McKay

1. The General Board's part.
 - The course of Study
 - Interpreted through *The Instructor* and *Lesson Manuals*
 2. The Stake Board's part
 - a. Need for further interpretation and amplification
 - b. How to interpret and amplify
 - Assemble lesson enrichment materials and make them available to teachers
 - Public libraries
 - Stake and ward libraries
 - Stake Board Lesson enrichment service (Book lists, etc.)
 - c. Practical suggestions and demonstrations for teachers on
 - Teaching in general
 - Teaching particular lessons
 - d. Opportunities for doing the above:
 - Union Meetings—stake and ward
 - Visits and interviews with teachers
 3. The Ward Worker's part
 - a. Ward superintendency's supervisory function as it may contribute to enrichment of teaching and maintenance of teaching efficiency.
 - b. The teacher's part.
 - Regular habits and high standards of intelligent planning and preparation
 - Possession of and skill in use of appropriate tools and aids—*Instructor*, *Manuals*, *Pictures*, *Maps*, *Blackboards*, etc., etc.
 4. Importance of Ward Library of Lesson Enrichment aids and its relation to teaching efficiency.
- Sunday School teaching will never improve while teachers are poverty-stricken for appropriate aids!

Clear the Decks For Action!

- Given by Secretary A. Hamer Reiser
- Harassing problems out of the way
- Sunday School on Stake Conference Day
 - Enlistment
 - Genealogical classes
 - Starting on time without waiting for Bishop
 - Making announcements for the other organizations on the terms of the Sunday School
- How to solve these problems—GO TO WORK—Don't make excuses—make good.
- Questions and Answers

THE APRIL CONFERENCE

As always, the latest General Conference of the Church is looked upon as the best. But there seems to be a particular reason for regarding the April Conference of this year as the best, for President Grant who has missed only one of these great gatherings since he was called to the Presidency, declared it to have been the best within his memory.

If one were asked to state the theme of the April Conference, one would probably put it this way: To cure the world's present ills, which are probably greater than ever before in modern history, all that is needed is an application of the gospel of Christ, interpreted, as the Latter-day Saints understand it, in terms of spiritual power. It would not be an exaggeration to say that all the addresses fitted into this theme and developed it, each address in its own way.

The key-note was struck in the opening address by President Heber J. Grant. It was his testimony to the factual existence of the spiritual world in the sense that there actually are spiritual beings and forces. And this testimony, as every strong testimony is, was bed-rocked in his own experience, and not gained from books. President Grant has never borne a stronger testimony to the truth of the gospel than he did at that opening session.

No one could have attended the six sessions of that conference without being profoundly impressed with the fact that in what the world knows as Mormonism is a spiritual force making for righteousness among men, and that, if it were generally made use of, mankind's troubles, both individual and social, would evaporate and be supplanted by peace and happiness.

THE NEW APOSTLE AND ASSISTANTS

Those who attended the recent General Conference of the Church, or who listened in on the proceedings, were treated to two surprises.

One of them was the appointment of a new Apostle, to succeed the late Elder Reed Smoot, who was Elder Harold B. Lee, the Executive Secretary of the Church Welfare movement.

The other surprise was the appointment of five men to be Assistants to the Council of Twelve. They were Marion G. Romney, President of the Bonneville Stake; Alma Sonne, President of the Cache Stake; Clifford E. Young, President of the American Fork Stake; Thomas E. McKay, Acting

President of the European Mission, and Nicholas G. Smith, President of the Northwestern States Mission.

The Sunday Schools of the Church wish all of these brethren Godspeed in their work, and pledge to them, along with their associates in the General Quorums, their heartfelt support.

THE SUNDAY SCHOOL: AN AID TO SALVATION

The Deseret Sunday School Union, in proportion to its membership, is one of the greatest organizations of its kind in the world.

Like the Church itself, it had a humble beginning. One teacher, who built his own Sunday School room, and twenty-nine pupils mark the origin of the work. There were no comfortable seats, no song books, no text books, no quarterlies, no *Instructor* helps. But the spirit of that first school spread like wildfire. In only 91 years of its existence, it has multiplied more than ten thousand times, where there was then one teacher, there are now 32,000, where there were twenty-nine pupils, there are now 340,000.

Beautiful chapels have supplanted the rough houses of early days. Modern appointed class rooms with up-to-date tools of teaching are now provided.

While the methods have changed, the objective of the first Sunday School organized by Richard Ballantyne remains the same, viz: to aid the pupil to obtain a testimony of the truth of the restored Gospel of Jesus Christ. That this objective has in part been attained is attested by thousands who have acknowledged that the Sunday School has been a potent factor in assisting them to gain this blessed knowledge.

Recently a young convert was asked by a non-believing friend why he permitted himself to be drawn into such an unpopular organization as the Mormon Church. He answered: "Because that Church satisfies every legitimate need of my life. It supplies opportunities for development in music, painting, sculpture, literature, and kindred arts; it sponsors recreational activities for the development of my body and through its Code of Health shows me how to protect that body.

"Above all, it has given me a testimony of the truth of the restored Gospel and put in my possession the 'Pearl of Great Price.'"

The opportunities supplied our young people for advancement exceed those of any other community. This was accentuated for me in my observations in Europe just before the war. Hard work and a Sunday in the

park seemed the sum of existence for the masses there.

But while we have such wonderful advantages, we, at the same time, are undergoing temptations and experiences more insidious and dangerous than your parents had or that we have ever been subject to before. Not only do the stage and the screen exploit liquor, tobacco, coffee and known stimulants, but the radio brings daily and nightly into

our homes enticing programs that tend to break down the ideals and standards of the Church.

But if the youth of Zion are true to the faith and uphold the ideals of the Church, and will become the strongest group of men they will be able to stand firm under the distracting pressures of this modern life, and will become the strongest group of men and women this world has ever seen.

PRELUDE

TRACY Y. CANNON

Moderato



SACRAMENT GEM FOR JULY, 1941

(Deseret Sunday School Songs, No. 71; Stanza 2)

Thy Sacrifice, O Savior dear,
And death on Calvary,
Hath given me Salvation's cheer,
And I remember Thee.

POSTLUDE





• Secretaries •



Albert Hamer Reiser, Executive Secretary

If you were offered a position which afforded you opportunity to exercise *initiative*, and *resourcefulness* and to apply your *intelligence* to work requiring *thoroughness*, *accuracy* and *precision*, would you take it?

If you are interested in forming valuable personal habits, you should be interested in such a position.

If you are ambitious to establish a reputation for trustworthiness reliability and skill, you should be interested in such a position.

If you know how rare such excellent habits are, and how much in demand are people who possess them, you would be interested in such an opportunity.

If you are a Sunday School secretary, you should know that your position offers you this priceless opportunity.

If you would like to have this idea amplified and applied to your position in the Sunday School and yourself, we suggest that you ask that it be discussed with other secretaries in the Secretaries Department in the next Union Meeting.

To give you a concrete case to start your thinking, let us tell you:

An influential, industrial leader in a community needed a reliable, self-starting type of person for a secretarial position. He wanted someone who was painstakingly accurate. The salary was good. The future for such a person, if he made good, was most promising. The industrial leader was a member of a stake high council. He had been im-

pressed on more than one occasion by the efficiency of a Sunday School secretary, whose work had been brought to his attention. He at once associated his need and the efficient Sunday School secretary in his mind. Result: The secretary's performance and reputation won him an excellent position.

This is a simple and clear case. The varieties of circumstances out of which conscientious, though obscure, secretaries can arise into positions of trust are numerous.

Worth considering are the opportunities which Sunday School secretaries have to form habits of accuracy, trustworthiness, neatness, thoroughness and promptness. Consider your position in the light of the training it affords in being systematic, punctual, helpful, co-operative, accommodating, in exercising foresight to anticipate the needs of people, in mastering and utilizing details.

To test these attributes for their desirability and marketability, suggest that some employer of labor be invited to tell the secretaries what attitudes, habits and skills are in demand.

When you measure your opportunities as a Sunday School secretary for personal training against the needs of the day you will agree that anyone who has a chance to be a Sunday School secretary has the rare good fortune to form habits of life-long value.



• Librarians •



General Board Committee: Albert Hamer Reiser, Chairman; T. Albert Hooper and Wendell J. Ashton

History remembers John Marshall, the great jurist from Virginia, as the man "who found the Constitution of the United States a skeleton, and clothed it with flesh and blood."

The Sunday School librarian has the opportunity of doing for classroom lessons what John Marshall did for the Constitution. Lessons as they appear in the manuals are skeletons which must be garbed with enrichment material. One of the best sources of such helps is *The Instructor*, of course. However, *The Instructor* is constantly encouraging teachers to dig up outside pictures, articles, charts, and other visual aids to sup-

plement these lessons, which can ordinarily be read in a matter of five or ten minutes.

The librarian can help teachers to do this by anticipating lessons ahead for each department, and by gathering enrichment material for distribution to the teachers when the time comes.

The question has been raised in some wards as to where the library should be located in the chapel, once it is started. Some fine libraries have been established in the bishop's room. One of the better classrooms might be converted into a library (and retained as a class room as well). Attractive

bookshelves, adorned with well arranged volumes, will add tremendously to the atmosphere of such a room. In thus installing bookshelves, it is wise to use adjustable shelf support strips, in order that shelves may be regulated according to book sizes. These metal strips are obtainable at almost any hardware store.

A well-organized library room may be a solution to the problem of occupying women and children during priesthood meetings in wards where traveling distances are great.

An abundant supply of picture books, crayons, blackboards and such materials will interest tots, whereas Church magazines and books will attract adults.

Librarians are reminded that the Library Committee of the General Board has prepared a list of book helps for all of the new departmental courses. Printed copies may be obtained free, by writing the Deseret Sunday School Union, 50 North Main St., Salt Lake City, or Deseret Book Store, 44 E. S. Temple.

Palmyra Stake Holds Graduation Exercises



TEACHER-TRAINING CLASS, PALMYRA STAKE

We are informed by Sister Lucille Hallam of Spanish Fork, Palmyra Stake Sunday School Secretary, that "graduation exercises were made a part of the morning session of the Stake Conference, held Sunday, March 23rd, at which time diplomas were presented to the students whose pictures appear above." And Sister Hallam gives the names as follows:

Front row, left to right: Lahomond Jones, Presi-

dent of the Class; Leah Miner, President G. Ray Hales; Ruth Brockbank, Instructor; H. P. Jones, Instructor; Ruth Larsen; Loren A. Anderson, Stake Superintendent, Wilma Maland.

Second row: Evelyn Sabin, Gene Byron, Nora McGlone, Glen Bradford, Lois Jones, Leland Davis, Marcia Anderson, George Bearnsen.

Back row: Lucille Brockbank, Leon Bellows, Marian Byron, Earl Huff, Lois Christensen, Ivan Hall, Venice Lundell, Barney Argyle.

"May God bless you, brethren and sisters, that you may have power to guide yourselves, by the aid of the Spirit, into all righteousness, independent of any power of man on earth."—*Brigham Young*.



Union Meetings



General Board Committee: John T. Wahlquist, Chairman; James L. Barker, Vice-Chairman; Adam S. Bennion

THE CLASSROOM

Topic For July, 1941

Probably no subject in the Church has been more neglected, and at the same time more important, than the classroom. How often we see the adults remain in the pleasant chapel upstairs while the children go into the cold, dark basement for their classwork. It is one thing to secure the best possible classrooms at the time of construction, it is another thing to make the most of the situation in which we find ourselves. This day we are concerned with the latter consideration: *Are we capitalizing upon our present classrooms?* Are they decorated attractively? Are there adequate blackboards? Is there a bulletin board? How do we arrange the seats? Certainly, anyone cognizant with conditions in the modern day school will appreciate the significance of this topic. Let the stake board resolve to improve the classroom atmosphere and facilities throughout the stake.

Procedure for the General Session:

Each stake board should determine its own procedure after due consideration. Possibly you can find more or less ideal classrooms for the various departments, in nearby schools. If so, for this occasion let the teachers go to these rooms for the departmental work. It may be that stake board members can arrange more or less ideal classrooms for this occasion, by collecting pictures, blackboards, bulletin boards, etc. (In this connection, do not overlook examples of pupil activity, clippings, drawings, charts, tables, outlines, etc.)

A visit to the classrooms for the various age levels in a modern day school may prove to be most enlightening, especially for those persons whose activities do not normally take them into school houses. Let kindergarten teachers see a modern kindergarten room, etc. The teacher in the lower levels may visit a day school. Inasmuch as this is vacation season, such a visit will disturb no one, but it will have to be arranged in advance with the proper school officials. Moreover, it will be most helpful if the school superintendent, supervisor, or teacher concerned can go along and participate actively in the excursion.

In any event, it will be desirable to have a talk on the subject by the stake teacher-

trainer, a stake board member or professional teacher. The paragraphs below may prove helpful.

The Classroom:

The most important work of the Church takes place in the classroom. This being so, it should be one of the most attractive rooms in the Church. Above all, it should be *clean!* Floors should be properly treated, not unduly worn, and free from dust, dirt, papers and so on. Space beneath radiators and under cupboards should be kept clean. Desks and seats should be free from dust, dirt, marks, cuts, scratches. Woodwork, walls and ceilings should be free from dust and discolorations from water or sun. Blackboard should be clean, free from dust and from streaks caused by washing. Erasers and chalk trays should likewise be clean. Windows should be clean, free from dust and streaks. Moreover, although the janitor is responsible for much of this work, there is not anything that class members could not do. *Cleaning a room is an excellent class project!*

Classroom furnishings are very important. Certainly, teachers should have some share in the selection of new furniture. If so, they should inspect new movable desks and tables. At any rate, the furniture available should be attractively and hygienically arranged. Blackboards, permanent or portable, bulletin boards and easels should be standard equipment. Pictures, blackboard drawings and illustrations, clippings, etc., should be present and attractively arranged. (There should be evidence of pupil activity in the temporary decorations of any classroom.)

Heating, ventilating and lighting are very important considerations, even in a classroom occupied only one hour per week. In modern conditions, thermostatic control of heat is best. In every instance there should be a thermometer and an effort should be made to keep the room between 65 and 70 degrees F. If there is a mechanical ventilation system its working should be carefully watched and checked. If not, windows must be opened. Humidity is almost as important as temperature, probably 25 to 60 per cent is best. East and west light is usually good, north light may be good on clear days and south window may be too bright unless the shades are drawn. There should be no cross lights and no strong lights. There should be shades and they should be regulated. Also

there should be artificial lights in basements and dark rooms.

Lastly, the room should be so tastefully decorated that students will desire to go there. This may mean new wallpaper, new kalsomine, etc. And, always it means pictures gathered by teacher and pupils, clean blackboards, attractive bulletin boards, etc.

The Departmental Session:

The stake board should plan carefully for this occasion. Every Board member should have a more or less ideal classroom arranged for the departmental session. Moreover, the temporary decorations should reflect the

work of the department concerned. There may be an opportunity for refreshments after the regular work is finished.

Attention is called again to the topics listed for 1941. If your board has not used previous topics, feel free to substitute one of them for this topic. See *The Instructor*, December, 1940, to date.

Note: This topic may be used for the ward Union Meetings, sometimes substituted for stake Union Meetings in the summer session. In this event, let the entire staff go from classroom to classroom, planning improvements and more efficient use.

RALPH WALDO EMERSON,

AMERICA'S GREATEST PHILOSOPHER, WAS ADMITTED TO PREACH IN 1826, AT THE AGE OF 23.

HE WAS MINISTER AT THE SECOND UNITARIAN CHURCH IN BOSTON WHEN HE RESIGNED IN 1832.

-R. O. BERG - Religious News Service



THE CUSTOM OF HOLDING THE ROMAN CATHOLIC **MASS** FOR **SKIERS**, RECENTLY INTRODUCED INTO THIS COUNTRY, HAS BEEN FOLLOWED FOR CENTURIES IN THE **BAVARIAN ALPS**.





Choristers & Organists



General Board Committee: Tracy Y. Cannon, Chairman; P. Melvin Petersen, Vice-Chairman; George H. Durham

REVERENCE IN SONG PRACTICE

By George H. Durham

Since worship is spiritual communion with God, the reverence must be evidenced in qualities of mind, heart and soul, permitting and evoking divine communion through self-effacement, adjustment, and the truest type of concentration and co-operation.

In the "Song Practice," if a spirit of reverence is to be maintained, certain definite phases of preparation and thoughtful thinking must precede the same or positive objectives and outcomes will show negative results in various types of static such as irreverence, disorder and confusion of many amazing kinds.

Successful means of attaining Reverence in the song practice may be found among the following essential requisites, viz., (1) a thoroughly prepared chorister and organist; (2) an atmosphere of complete readiness; (3) a pleasing, congenial and humble personal bearing; (4) working with dispatch and efficiency; (5) approaches which are dynamic, spontaneous and challenging; make each one feel that his or her effort is very important and much appreciated; (7) avoid all musical technicalities and boring preachments and the repetition of short unimportant musical details or fragments; (8) encourage them to sing sincerely and beautifully; (9) teach them to express thoughts in a meaningful way, not mere words in an idle or careless fashion; (10) guide the destiny of the song aright and safeguard its truth and beauty.

One song well sung is worth a score dryly talked about; so keep them happy and their interest will not have to be sought nor fought for.

Poise, dignity and sincerity are great attributes in all fine conducting; and grace, charm and zeal should likewise attend every true artistic endeavor. If every phase of a song is known by the chorister and organist—I. e., the music, the text, the desired interpretation and desirable approaches—then the next thing is to "clear the deck for action." Make it go! It will go because of your enthusiasm, manifest love, and sincerity of purpose. Waste no time on non-essentials, keep everyone busy and happy.

Experiment with seating arrangements, discourage loud or baritone singing, encourage good posture, good tone quality, good

pronunciation, leave them in a happier frame of mind than when you began, then you can lead them most successfully into any desired accomplishment, for if people are happy, they are more inclined to be "willing, ready and able."

If the song be an old familiar one, clothe it with new beauty and significance; if it be a new one, lead them to discover its true merits of beauty and meaning.

Sing joyously, talk little, praise them highly; criticize kindly and helpfully, vary your approaches, your interpretation for varying styles of song, such as tempo, dynamic levels, tone quality, etc.

In too soft singing, there is always a danger of a lifeless, devitalized, uninteresting tone and in too loud a type it becomes coarse and crude, hence all tone quality must of necessity be appropriate in pitch, pace, pulse, power, and purveyance or atmosphere.

A beautiful tone is resonant, free and effortless. Encourage each singer to listen for good tone, to imitate good tone and strive always to produce the same and to blend his or her voice into the great mass of good tone.

A good tone, with well delivered text, rendered with a cheerful countenance and a sincere heart, are the finest requisites for reverent and acceptable song.

Vitalize each tone with sincerity and with attractive and appropriate color and beauty, then it will possess emotional charm and a fullness of meaning.

Avoid rhythmic monotony or inflexibility for artistic freedom, as in all other things, is an inherent quality, hence cultivate rhythmic freedom with artistic control.

Strive constantly for habits of musical chastity and a new standard of reverence will have been attained and the song practice transformed into a temple of peaceful learning, appropriate, effective, and inspiring.

Suggestive Questions For Discussion:

1. What do you understand true reverence to consist of?
2. What is spiritual communion?
3. What constitutes a real song practice?
4. Differentiate between a song practice, a song service, a sing song.
5. What kind are you conducting?
6. What factors have you discovered that are conducive to a successful one?

7. Name or suggest several means whereby reverence may be attained in the song practice.
8. Name some of the most disturbing factors or elements.
9. How do you arouse, inspire, and enthuse your group?
10. How may we vary our song approaches appropriately?
11. What elements or features remain quite basically unchanged?
12. What are the dangers of too soft or too loud singing?
13. Name the elements of good tone.
14. Name some hymns requiring a more flexible type of rhythm.
15. What are some of the elements which constitute a good song retention?
16. Summarize the features which determine a reverent, inspiring song practice.

Song For the Month:

"Sweet Sabbath Day," No. 194.

Church-wide song for the month, "How Great the Joy, That Promised Day," *L. D. S. Hymn Book*, No. 209.

Challenge

Let us be challenged by the heights to which men like ourselves can rise. Let us be proud of the fact that we are human beings and, because we are human beings, we contain within ourselves resources of strength and power great enough to enable us to climb far and high. I know that there is much disillusionment, much discouragement, much temptation to take the easy way, the short cut, to do the expedient rather than the right. But we are men—and because we are men we can rise above the dull level of yielding. It is not what destiny does with us, but what we do with destiny that determines what we shall become. When a man is determined, what can stop him?

Cripple him and you have a Sir Walter Scott.

Put him in a prison cell and you have a John Bunyan.

Bury him in the snows of Valley Forge and you have a George Washington.

Have him born in abject poverty and you have a Lincoln.

Load him with bitter racial prejudice and you have a Disraeli.

Afflict him with asthma until as a boy he lies choking in his father's arms and you have a Theodore Roosevelt.

Stab him with rheumatic pains until for years he cannot sleep without an opiate and you have a Steinmetz.

Put him in the grease pit of a locomotive roundhouse and you have a Walter P. Chrysler.

Make him second fiddle in an obscure South American orchestra and you have a Toscanini.

Let life challenge you and be confident in your reply, for you are a man and the hardships of life are sent you not by an unkind destiny to crush you, but to challenge you. Our "humanity" is not our weakness, but our strength. Despite much of the artificiality of life around us, the two greatest words in the English language still are "I can!"—Paul Speicher in "Mutual Mutterings," Mutual Benefit, Health and Accident Association.

ONLY ONE MOTHER

LADIES' TRIO OR SOLO

Music by INEZ R. PREECE

1. There's on - ly one moth - er; she's yours, she's mine,
2. She clings to her own when oth - ers have fled,
3. She held to her own e'en un - to death,

The first system of musical notation is in G major (one sharp) and 3/4 time. It features a piano accompaniment with a treble and bass staff. The melody is introduced in the treble staff, with the lyrics written below it. The bass staff provides harmonic support with chords and single notes.

She's an an - gel of mer - cy, sweet and sub - lime,
Who gave them but stones, while she gave to them bread;
And bless - ing their names with her last breath,

The second system continues the melody and accompaniment. The lyrics are written below the treble staff. The piano accompaniment remains consistent, providing a steady harmonic background.

She's a sav - ior of men, a her - o - ine di - vine,
And she cared for them all by night and by day,
Such a sav - ior of men, a her - o - ine di - vine,

The third system continues the melody and accompaniment. The lyrics are written below the treble staff. The piano accompaniment remains consistent, providing a steady harmonic background.

She's your dar - ling moth - er; she's al - so mine.
While oth - ers im - pa - tient went far a - way.
Is your dar - ling moth - er; she's al - so mine.

The fourth system concludes the piece. The melody and accompaniment end with a final chord. The lyrics are written below the treble staff. The piano accompaniment remains consistent, providing a steady harmonic background.

A MOTHER SONG!

Helen Welshimer

Inez Robinson Preece

1. God be kind to Moth-ers! With
2. God be kind to Moth-ers! When

cook - ie jars to fill, And fun - ny lull - a - bys to sing, As
it is can - dle time; And chil - dren's round - ed voic - es say Their

dusk blows down the hill— Who scrubs small chil - dren's
prayers in or - dered rhyme! May there be spe - cial

fa - ces, As ear - ly school bells ring! And
bless - ings, At night when hous - es sleep, On

let her boy bring pup - pies home, Or bugs or an - y old thing.
all our Moth - ers ev - 'ry - where, Who have child hearts to keep.

Gospel Doctrine



General Board Committee: Gerritt de Jong, William M. McKay, Thomas L. Martin and Joseph Christenson

Subject: DOCTRINE AND COVENANTS IN ITS HISTORICAL SETTING
For Members of the Melchizedek Priesthood and Men and Women Over 20 Years of Age, Not Otherwise Assigned

LESSONS FOR JULY, 1941

Note to Teachers:

The three lessons in July are diverse and not to be unified entirely. The first is related to Zion, in Jackson County, Missouri, for the most part; the second is on the wars that "will shortly come to pass;" the third, on light and truth, a general subject.

Wherever possible, the teacher should give a practical slant to the material, for, after all, the purpose of getting an idea is to apply it in individual and community life.

THE WHEAT AND THE TARES

Lesson 67. For July 6, 1941

Objective:

The purpose in the Restoration of the Gospel is to make of the Church as a whole, through its members individually, a "light to the Gentiles" and a "savior to Israel."

Material for the Lesson:

The Manual, with the citations; *History of the Church* (documentary), Vol. I, pp. 297-300; *Doctrine and Covenants*, sections 85, 86.

Development of the Lesson:

1. What difference do you observe between this section as a revelation and those we have considered? Give a brief sketch of William W. Phelps. Of what value was he to the Church of his time? What did the Prophet think of him? Why? Read some of his hymns. When was this letter written to him? Where was Phelps at this time? What was he doing there?

2. Who is the "one mighty and strong" mentioned in the revelation? Did he come? Why not? What was he to do when, and if, he came? Give a brief sketch of Edward Partridge. What kind of man was he? What office did he hold at this time? Where? State his relation to the Prophet, socially, during the time mentioned. Why should there have been any differences between him and the Prophet then? If Bishop Partridge had not altered his course, what would have happened so far as the "one mighty and strong" was concerned?

3. Give the substance of the section up to and including verse five. Why should there have been a record kept in the Order?

4. What are "tares"? Why cannot the tares be pulled up in the earlier stages of the crop? Are we living in the "last days"? What makes you think so? Who were the sowers? Explain the particular "enemy" meant here. What effect did this enemy have on the Church? Is this any one particular church or all the churches together, that formed the "enemy"? Is a persecuting church ever right? Distinguish between the Gentiles and Israel. In what ways has our Church been a "light" and a "savior"?

Lesson Enrichment:

"So important is the lesson embodied in this parable, and so assured is the literal fulfillment of its contained predictions, that the Lord has given a further explication through revelation in the current dispensation, a period in which the application is direct and immediate."—*Jesus the Christ*, Talmage, p. 288.

"The angels are the reapers; and still, angels, you say, are coming to earth no more. This won't do, for the reapers are the angels. . . . In another place it is said, 'And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.' And yet the present Christian world would say that angels have no more to do; their faith does not embrace the sayings of the Savior and his Apostles, touching the winding-up scene; and without faith it is impossible to please God; consequently, they cannot share in the blessings of the gathering dispensation of the last days; their unbelief excludes them."—Orson Hyde, *Journal of Discourses*, Vol. II, pp. 64-65.

Assignments:

1. Sketch of William W. Phelps, including some of his songs and hymns.

2. Sketch of Edward Partridge. How old was he as compared with Joseph Smith, and in what lay his chief value to the Church?

3. Specifically, in what ways can a person be a "light" to others, without being offensive to them?

Application:

Select some particular phase of this lesson, which seems to be most needed in your community, and seek to make a practical application of it. Have you a way to check up?

A PROPHECY ON WAR

Lesson 68. For July 13, 1941

Note to Teachers:

This lesson should be handled with care by the teacher. The assumption is that it came as a revelation to the Prophet, not that he reasoned things out on the basis of facts. This is basic.

Then, too, an attempt should be made to analyze the section in view of occurrences that have taken place. Some of the prophecy has not yet fallen due. Separate the items accordingly.

The class discussion should be limited to finding out what the revelation is about, what parts of it have been fulfilled, and what parts remain to be fulfilled.

Objective:

The Lord sometimes shows his prophets events to come, by way of warning to their generations.

It is clear from the utterances of Joseph Smith that he had a vivid picture of what is known as the Civil War. First, in section 130, verse 13, of the *Doctrine and Covenants*, he tells us that "the voice of the Lord" declared to him this revelation, while he was "praying earnestly on the subject." This was December 25, 1832. Two days later he wrote an article to an editor, for publication, in which he said: "And now I am prepared to say by the authority of Jesus Christ that not many years shall pass away before the United States shall present such a scene of bloodshed as has not a parallel in the history of our country." (See *History*, Vol. I, p. 315.) Finally, to a group of curious persons in Carthage, on June 24, 1844, he said: "I prophesy in the name of the Lord that you shall witness scenes of blood and sorrow to your entire satisfaction. Your souls shall be perfectly satiated with blood, and many of you who are now present shall have an opportunity to face the cannon's mouth from sources you think not of." (*History*, Vol. VI, p. 566.)

Readings:

The Manual for this lesson; *Doctrine and Covenants*, Sec. 87; *History of the Church*, Vol. I, pp. 312-316; *Teachings of the Prophet Joseph Smith*, pp. 13-18; *Commentary on the Doctrine and Covenants*, pp. 657-665; *Prophecies of Joseph Smith*, Morris, under this war prophecy.

Lesson Enrichment:

"When I was a boy," says Orson Pratt, "I traveled extensively in the United States and the Canadas, preaching this restored Gospel. I had a manuscript copy of this

Revelation, which I carried in my pocket, and I was in the habit of reading it to the people among whom I traveled and preached." (*Journal of Discourses*, Vol. XVIII, p. 221.)

Born in 1811, Orson Pratt was only twenty-one when this Revelation was received.

And President George Q. Cannon says this, partly in confirmation of the Pratt statement: "I recollect very well that in the fall of 1860, while going to England, we were invited at Omaha to preach the gospel to the people of that city. A good many of the leading citizens procured the courthouse for us, and Brother Pratt preached. By request, I read the Revelation given through Joseph Smith, on the 25th of December, 1832, respecting the secession of the Southern States. It created a great sensation, the election of Abraham Lincoln having just been consummated, and it being well known that there was a great deal of feeling in the South in relation to it. A great many persons came forward and examined the book from which the Revelation was read to see the date, to satisfy themselves that it was not a thing of recent manufacture. The Revelation was in the *Pearl of Great Price*, which was published in 1851."

Many copies of this 1851 edition of that book are still extant, and in it is the Revelation on War.

Outcome:

After a discussion of this lesson the members of the class should feel that Joseph Smith was truly a prophet of the Lord, and they should have an increased desire to know more about what God has revealed through him.

SPIRITUAL LIGHT AND TRUTH

Lesson 69. For July 20, 1941

Objective:

Joseph Smith received the fundamental of law and order in the spiritual world through revelation, and thus anticipated Christian thought on the subject.

This lesson, however, lends itself to more than one objective. It might be, for instance, that anyone who wishes a spiritual blessing must conform to spiritual law, or that the spiritual world, like the natural world, is governed by law, which all must obey.

However, it is thought that, since the divine inspiration of Joseph Smith is often questioned, it might be best to associate the announcement of this great truth with the name of the Prophet; this is especially needed on the part of our youth.

Outline of Topics:

Since this section consists of a number of different subjects, it may prove helpful to the members of your class to have before them a list of the topics covered.

1. Approval of the group of men with the Prophet (verses 1 and 2).
2. The promise of the Other Comforter (verses 3, 4).
3. Nature of celestial glory (verses 5-13).
4. The resurrection (verses 14-24).
5. Redemption of the earth (verses 25-35).
6. Many kingdoms in space (verses 36-62).

The remaining topics will be considered in the lesson that follows.

Readings:

The Manual for this lesson, with the citations; section 88 of the *Doctrine and Covenants*, verses 1-62; the *Commentary on the Doctrine and Covenants*, a new edition of which has recently been published by the Deseret Book Co.; the *History of the Church* (documentary), Vol. I, pp. 16-21.

In this last reference are some warnings to the Saints in Zion, to prepare them against what is coming, and a call to repentance, but this matter should not be brought up at this time, since it is to be considered in another lesson.

Lesson Enrichment:

A Christian poet once wrote, and the sentiment is very general among Christians to this day:

We know not, O we know not,
What joys await us there;
What radiance of glory,
What bliss beyond compare.

Then there is that passage in Paul, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9.)

This, of course, is true, so far as the particulars are concerned. In this revelation, however, the general idea is laid before us, the principle that there is a difference only in degree, not in kind, of glory there and here. For in the celestial glory or kingdom there will be the Spirit of light and truth and joy, just as there is here among those

who belong to His Church. This is an important advance over what has been taught heretofore.

Human joy comes here through living according to spiritual law.

Says Joseph Smith (History): "Paul saw the third heaven, and I more." He probably referred to the Vision of Glories, already considered here.

The universality of spiritual law brings up a question that has always troubled Christian theologians: what is to become of those who have not heard of the Gospel?

The Mormon prophet has an answer to this question, although it is not to be considered at this point, but reserved to another lesson presently to be taken up.

Should the teacher wish to impress the class with the vast conception of the "kingdoms" mentioned in the revelation, he will find material in astronomical works of our period—*The Outline of Science*, by J. Arthur Thompson, Vol. I, the Romance of the Heavens; or the even more recent work by Sir James Jeans, *The Mysterious Universe*. Both of these works are authoritative and written in a popular vein.

Here, perhaps, more than anywhere else in the *Doctrine and Covenants*, we are impressed with the fact that there is a "plan of life and salvation" connected with man and this earth—a plan in the mind of God, formulated "before the earth was." It is the "Everlasting Covenant," already mentioned more than once in these lessons. The earth was not made for a day nor for a millennium, but forever; but, like man here, it is now mortal, and will die but be made the fit habitation for immortalized man. Man, too, dies, but he will be made immortal. Both will be *sanctified*, through law.

Mormonism, then, if the world would only consider, does away with the absurdities of sectarianism, which turned intelligent people away from the truth of the religion of Jesus.

OPEN SUNDAY

July 27, 1941

This for the purpose (a) of catching up in the lessons, or (b) of review, or (c) of amplifying something that has already been considered, but insufficiently.

AT LAST! AT LAST!

All these years the cigarette manufacturers have asserted blatantly that their product is "kind" to smokers, especially to youthful smokers. But now at least one of them as blatantly affirms, that it has eliminated 28% of nicotine from its brand.

Nicotine in the cigarette! Where has it been all the time, this poison that will kill a cat if it is put into its milk?

Confession is said to be good for the soul. Has the cigarette manufacturer a soul?



Genealogical Training



General Board Committee: A. William Lund, Chairman; Joseph Christenson, Archibald F. Bennett and Junius R. Tribe

ELECTIVE COURSE TO ALL MEMBERS OVER 18 YEARS OF AGE

LESSONS FOR JULY, 1941

DIARIES

Lesson 32. For July 6, 1941

Text:

Out of the Books, Lesson Thirty-two.

Objective:

To point out the benefits from keeping a daily record of your life, and the items of worth to be gleaned from such journal records.

References for Further Study:

Teaching One Another, Chapters 13, 14, 15 and 30.

Topical Outline:

- I. The Tragedy of Records Not Kept.
 - a. Records of Church decisions, doctrines and duties.
 - b. Their present value.
 - c. Now not to be had at any price.
- II. Journals Kept by Church Leaders.
 - a. The Prophet's daily record. Dependable basis for Church history.
 - b. Journals of other leading officials.
 1. Vivid daily impressions.
 2. Some available in print.
- III. Items of Personal and Family History.
 - a. Marriage of Newel Knight.
 - b. First marriage ceremony performed by the Prophet.
 - c. An institution of heaven.
- IV. Self-Revelation of Character.
 - a. Journal of Newel Knight.
 - b. Portrayal of his own enlargement.
 - c. Journal of the pioneer, Archer Walters.
 - d. Tribulations of the handcart company.
 - e. Faith that triumphed over adversity.
- V. Faith Promoting Experiences.
 - a. Words of Orson Pratt.
 - b. Testimonies would fill many volumes.
 1. Healings.
 2. Goodness of God.
 - c. These experiences would benefit future generations.
 - d. Help to make up Church history.
 - e. Jesus has commanded us to keep a record.

Suggested Method:

Assign to members who have journals in their possession, either their personal journals or those of their ancestors, to bring the originals or excerpts to class, and read short selected passages. Point out the vividness of first-hand descriptions, the charm of the simple, unaffected style of the pioneers, the reliability of things written at the time they occurred.

To prepare for the assignment to follow below, discuss with the class what are suitable items to include in a diary, and what thoughts or happenings should properly be omitted. Emphasize that a good diary includes good and inspiring thoughts as well as a narration of events and adventures.

Discussion Thoughts:

1. Assignment. Keep a diary each day for at least one week. Bring the result to the next class session.
2. Show to the class any journals kept by any member of your family.
3. Select from these journals for reading in class sentences which give a vivid account of how they lived, and toiled and suffered.
4. Select from the journal of Archer Walters sentences which show how the "saint" triumphed despite suffering and hardship.

CORRESPONDENCE AND CO-OPERATION

Lesson 33. For July 13, 1941

Text:

Out of the Books, Lesson Thirty-three.

Objective:

To show how we can proceed to utilize best the efforts of the great host of genealogists in the world.

References for Further Study:

Teaching One Another, Chapters 34 and 35; Utah Genealogical and Historical Magazine, Vol. 19, pages 97-100.

Topical Outline:

- I. The Spirit of Research.
 - a. Good people respond to the urge to seek ancestry.
 - b. The gratitude of Artemas Ward.
 - c. The service he rendered.
 - d. Fulfilment of a life-long ambition.

- II. Willingness to Co-operate.
 - a. Devoting life and fortune to the cause.
 - b. Unselfish genealogists willing to share.
 - c. Freely exchanging data.
 - d. Letter from Mr. de Boer.
 1. Gives his valuable collection to the Genealogical Society of Utah.
 2. His appreciation of encouragement.
 3. His desire to help others.
- III. The Basis of Exchange.
 - a. Be willing to give as well as to receive.
 - b. Lost opportunity through a flippant reply.
 - c. Bounteous returns for direct help.
- IV. Ten Rules for Genealogical Correspondence.
- V. Freely Give.

Suggested Method:

By means of a general class discussion draw upon the experiences of class members as to their experiments in corresponding to obtain genealogical data. In those cases which resulted successfully, analyze with the group the factors which brought the desired data. Where the results were negative, try to determine why. Spend a portion of the period having the class master the ten rules for genealogical correspondence.

Discussion Thoughts:

1. Assignment. Visit or write a letter to a relative, offering to exchange genealogical data.
2. What would be suitable wording for such a letter?
3. Why is it important that all such letters be courteous, yet direct and to the point?
4. How can you make it possible for the others to help you as easily as possible?
5. Why should all inquiries be answered promptly?

LIBRARY EXCURSIONS

Lesson 34. For July 20, 1941

Text:

Out of the Books, Lesson Thirty-four.

Objective:

To explain the most effective arrangements for successful class and group visits to the Library of the Genealogical Society of Utah.

References for Further Study:

Teaching One Another, Chapter 23.

Topical Outline:

- I. Value of the Genealogical Library.
 - a. Printed genealogies and place histories.
 - b. Numerous manuscript records.
 - c. Hundreds of microfilm records.
- II. These Sources Are for the Use of the Saints.
 - a. These helps unknown to many Church members.
 - b. Great need for more and better research.
- III. Library Research Excursions.
 - a. From Sunday School classes.
 - b. From Priesthood quorums.
 - c. Make appointments through the Stake Chairman.
- IV. Membership in the Society.
 - a. Purpose of such memberships.
 - b. Life membership.
 - c. Annual membership.
- V. Research Guides.
 - a. Selected from among the group.
 - b. Most experienced library researchers.
 - c. One for each four others.
- VI. Bring Pedigree Charts.
- VII. Departments to Visit.

Suggested Method:

Make this lesson period a clear-cut definition of how to get the most from a library excursion. Then apply the lesson by planning such a library visit by your class—if you are near enough to a genealogical library to make this visit effectively. Careful planning of every detail will insure the success of the excursion.

Discussion Thoughts:

1. How many class members have ever done research in a genealogical library?
2. What success have different individuals had?
3. Where success was lacking was it because of the inexperience of the searcher?
4. Why is it advisable to bring along research guides.
5. How may those selected as guides increase their efficiency?
6. For research, is it better to go in small or large units?
7. What materials should each member of the party bring with him?

CENSUS RECORDS

Lesson 35. For July 27, 1941

Text:

Out of the Books, Lesson Thirty-five.

Objective:

To make clear the importance of census enumerations as clues to place locations of families, and as checks upon the completeness of records.

Topical Outline:

- I. U. S. Census Report of 1790.
 - a. What it included.
 - b. Missing schedules.
 - c. Partial replacements of these.
- II. Later U. S. Census Reports.
 - a. Age groupings.
 - b. Ages and birthplaces of all family members in 1850 and afterwards.
- III. Use of Census Schedules.
 - a. Problem of Jeremiah Bingham.
 - b. Census record of Payson.
 - c. Census record of Pottawatamie County, Iowa.

d. Census record of Addison County, Vermont.

IV. Where U. S. Census Records Are Kept.

- a. At Washington, D. C.
- b. Microfilm copies obtainable.
- V. Clues to Further Facts.

VI. Census Reports of Other Countries.

- a. England.
- b. Scandinavian countries.

Suggested Method:

After an introductory exposition of census schedules and their value in locating families, work out upon a blackboard, step by step, the procedure in tracing the ancestry of Jeremiah Bingham. How many of these records were in the library? What census records would help other class members?

Discussion Thoughts:

1. Assignment. Make an itemized list of census records which might provide facts on one line of your ancestry.
2. Should a census record be considered as a complete record of a family?

IN MEMORY

The thoughts of my mother bring mem'ries of sunsets
Of laughter and love, and at close of the day
I see a small child with her hands clasped before her
As I knelt at her knee while she taught me to pray.

When I think of her smile it reminds me of sunlight
Her sweet tender voice like the song of the bird.
My mother still rules in the hearts of her children.
They treasure her memory, each look and each word.

When I think of her hands once so soft and so dainty
Made rough by the toiling for those she loved best,
I know that her cross, though sometimes too heavy,
Was borne without murmur, she would not do less.

With courage undaunted, thought gentle by nature
She blessed our dear home with refinement and cheer.
And now I pay tribute to one long departed,
To my mother, and yours, whom we all should hold dear.

Let us pause for a moment their memory to treasure,
Those pioneer mothers who knew no defeat.
Our heads bow in reverence, renewing our promise
To plant our feet firmly and never retreat.

—Ida R. Alldredge,
Mesa, Arizona.



The Gospel Message



General Board Committee: Carl F. Eyring, Chairman; Don B. Colton, William E. Berrett and Joseph Christenson

FOR YOUNG MEN AND WOMEN 19 AND 20 YEARS OF AGE
YOUNG ELDERNS AND PROSPECTIVE MISSIONARIES

LESSONS FOR JULY, 1941

THE FULFILLMENT OF PROPHECY. AN EVIDENCE OF THE DIVINE CALLING OF JOSEPH SMITH (Continued)

Lesson 22. For July 6, 1941

Text:

The Gospel Message (Dept. Manual)
Chapter XI.

Objective:

To help students present the subject—
"The Fulfillment of Prophecy"—an evi-
dence of the Divine Calling of Joseph Smith.

Method:

This class period should be used for actual student presentations of the different phases of the above subject. The assignments suggested in lesson 21 or substitutions for them should be carried out. This should be done as personal talks, cottage meetings, panel discussion, gospel conversation groups, etc.

Five to ten minutes should be reserved by the class director for criticism and for further assignments.

Assignments:

The next class hour will be devoted to a discussion of "Divine Authentication of the Church," and how others may be interested in the Church through this approach.

Individual students might be assigned to give short reports on the following:

1. "The power of healing in the early Christian Church." References: Acts 3:1-10; 9:32-42.

2. "Revelation in the early Christian Church." References: Acts 9:1-18; 10:1-23; 16:6-10; 18:9-11; 19:6; 27:21-25.

3. "Manner of receiving the Holy Ghost in the early Christian Church." References: Acts 2:1-17; 8:8-14.

4. "A modern day manifestation of God's power in the Church."

(These reports should be confined to about three minutes each.)

The entire class might be asked to have in mind one latter-day manifestation of God's acceptance of the Church.

DIVINE AUTHENTICATION OF THE CHURCH

Lesson 23. For July 13, 1941

Text:

The Gospel Message (Department Manual), Chapter XII.

Objective:

To help students effectively teach others the Divinity of the Church by showing how God has borne witness to His power and authority.

Suggested Procedure:

Step 1. Stimulate general class interest in the problem. The following methods of accomplishing this are suggestive:

The Question Approach:

Sometimes questions, such as the following, will arouse interest:

1. What evidence has the Lord given that the acts of the Church, done in His name are acceptable to Him?

2. What proof of authority did Jesus offer to those who accepted His teachings?

3. Where did the Apostle Peter get his testimony that Jesus is the Christ?

4. How does Moroni promise that God will authenticate the *Book of Mormon*?

5. How does God authenticate His Church to its members?

The Problem Approach:

1. If two men should appear in our state and each should announce that he is the sole representative of the President of the United States for a particular task, the final test of the authority of either would be whether or not his acts, done in the name of the President, were in fact accepted by the President. Such acceptance would be made known by some act of the President, a letter, telegraph message, etc.

If two churches claim authority to act in the name of God and members of such churches attempt to bind God by the exercise of the claimed authority, how shall we know which of them, if either, actually has such authority? How does God show that the exercise of authority to act in His name is acceptable to Him?

2. In the early Christian church all of the gifts of the spirit were manifest. The sick were healed, the dead were raised, the blind were restored to sight, men spoke in tongues, interpreted tongues, prophesied, received revelations, etc. These manifestations were an evidence of God's authority in the church.

Should any church claiming to be the Church of Jesus Christ today manifest the same signs of authority? Are we willing to have our own church tested in such a manner?

3. In the L. D. S. Church tens of thousands of individuals bear testimony to a knowledge of the existence of God, the resurrection of His Son Jesus Christ, and the re-establishment of His church in these last days. The public avowal of testimonies is a peculiarity of the L. D. S. people. It was also a peculiarity of the early church of Jesus Christ and is evidenced in the gospel and letters of the New Testament. Where does such testimony come from? How does God establish the truth of His work in our hearts?

(Do not attempt full answers or a complete discussion at this time as part of the students, at least, lack the necessary information which would enable them to take part in the discussion.)

Step 2. Having aroused general class interest, students should spend a few minutes searching for information which will enable everyone to enter intelligently into the discussion. Considerable information will be found in the departmental Manual. The class should read silently chapter XII. While this is being done the class director should outline the material on the blackboard, write further questions, or statements, which will occupy the attention of fast readers.

Step 3. Further enrich the class information by having students previously assigned give their special reports.

Step 4. Return to the original questions and problems for further discussion. Urge all members of the class to take part. Backward students should be encouraged by asking them brief, easy questions the answers to which are apparent.

Step 5. As a summary, outline on the blackboard with the aid of the class, the various phases of the problem of teaching others that God bears witness to His church.

Step 6. Make assignments for the next class hour. The divisions of the subject discussed during this class hour should be assigned to students for short talks, Gospel conversation groups, cottage meetings, panel discussion etc., for next Sunday.

DIVINE AUTHENTICATION OF THE CHURCH (Continued)

Lesson 24. For July 20, 1941

Text:

The Gospel Message (Departmental Manual), Chapter XII.

Objective:

To help students make actual presentation to others of the subject "Divine Authentication of the work of the Church."

Procedure:

The class period is to be used by the students in actual presentation of the various phases of the subject. The assignments worked out, the last class hour should be carried out. (See lesson 23.)

Five to ten minutes should be reserved by the class director for criticisms and for further assignments.

Assignments:

The next class hour will be devoted to Unit 7—"The Purposes and Possible Outcomes of Missionary Work." The following assignments are suggested:

1. Have a returned missionary testify as to the value of a mission. (limit to 5 min.)

2. Have a student give a report on the "cost of a mission" in money, time, etc. (5 min.)

3. Ask the entire class to be prepared to list the values of missionary work, the purposes, etc.

PURPOSES AND POSSIBLE OUTCOME OF MISSIONARY WORK

Lesson 25. For July 27, 1941

Text:

The Gospel Message (Departmental Manual) Unit 8, Chapter XIII.

Objective:

To acquaint students with the purposes and values of missionary work so as to cause them to appreciate the missionary system.

Suggested Procedure:

(Note—Only one Sunday will be given to this lesson—most of the discussion should come from the students.)

Step 1. Arouse general class interest in the L. D. S. missionary system. This might be done in one of several ways. The following are suggestive:

The Question Approach:

Ask the class such questions as the following:

1. Why do individuals go on missions for the Church?
2. Why is the church concerned with missionary work?
3. Why do we want the Japanese people in our Church? The Germans? Others?
4. Could a church be the Church of Jesus Christ and not do missionary work?
5. What is the effect of a mission upon an individual? Why?
6. What are the effects of missionary work upon the Church?

The Problem Approach:

1. Each year missionaries and their families spend nearly one million dollars in actual cash and another two million in potential earning power to carry the gospel to the non-Mormon world. In addition the Church spends another million and a quarter dollars, out of the tithes of the Church for the maintenance of missions and for the erection of places of worship and other buildings in the mission field. What do individuals in the Church get in return? What does the Church receive? (Tithing from the saints scattered abroad falls far below the Church outlay from the general Church tithes, so that the missions deplete rather than enrich the Church treasury.)

2. An Individual who goes on an average mission will spend \$700 or \$1000. He will also give up two years of potential earning power possibly equal to some \$2000. He returns home broke and generally out of a job. Does he have any compensation for his losses? Has he been wise or foolish in accepting a missionary call?

The Narrative Approach:

Step 1. Have a returned missionary sum-

marize the costs of his mission and give testimony as to its values.

Step 2. Having aroused general class interest in the problem have the members search the Manual, Chapter XIII for information bearing upon the problems and questions raised. While the students are reading (silently) the director should outline on the blackboard, (a) the purposes of missionary work; (b) the effects of missionary work; or further facts might be put on the board, or additional questions and problems.

Step 3. Special reports should be given (see previous lesson for suggestive assignments.)

Step 4. Return to a discussion of any unanswered questions and problems for further discussion.

Step 5. Summarize on the blackboard with student help (1) the purposes of missionary work; (2) the possible outcomes of missionary work.

Step 6. Make assignments for the next lesson. The next class hour will be devoted to a discussion of "The History of Christian Missionary Efforts."

Suggestive Assignments:

1. Have a student report on the missionary activity at the time of Jesus (before the crucifixion—5 minutes). References: John 1:15-37; Matt. 10:1-11; 1).

2. Have a student report on the missionary activities of Paul and Peter. (a summary only 5-10 minutes). References: Acts 2:1-47; 10:34-48; 13; 14; 19.

3. Have a student report on missionary activity of Catholics and Protestants before the twentieth century. Reference: The Department Manual, Chapter XIV (5-10 min.)

4. Have a student report on missionary work in the world today (aside from the L. D. S. missionary system). Reference: The Department Manual, Chapter XIV (5 minutes).

Mother!

I've searched the dictionary through,
I've looked from cover to cover,
To find a word that means the same,
But I can find no other;
For God put everything that's dear
Into the one word: Mother.

—Mabel Jones.



Advanced Seniors



General Board Committee: T. Albert Hooper, Chairman; Lynn S. Richards and Earl J. Glade

Subject: RELIGIOUS FRONTIERS AND PROBLEMS OF LATTER-DAY SAINT YOUTH
For Young Men and Women 17 and 18 Years of Age

LESSONS FOR JULY

YOUR COUNTRY

Lesson 20. For July 6, 1941

Problem:

What Are My Responsibilities To My Country?

Text:

Lesson 20, Lesson Manual.

References:

Talmage, *Articles of Faith*, Chapters 10 and 20; *Book of Mormon* (see citations for suggestive reading); Mayflower Compact; Declaration of Independence; Constitution of the United States; *Doctrine and Covenants* (see citations in Talmage).

Objective:

To see that responsibility to America—the land of Zion—includes both good citizenship in the government and loyalty to God's purposes.

Methodology:

It is suggested that the socialized lesson technique be continued in use. Its success or failure will be measured in large degree by the advanced assignments which should initiate individual or committee research, preparation, and report. The quotations in the Lesson Manual furnish the basis of brief reports where students do not desire to study further.

The questions below are suggested for use:

1. Where must we go for the only detailed history of Ancient America?

*2. Why do you regard the publication of the *Book of Mormon* as an expression of Joseph Smith's belief in the divinity of his mission? (Note the first paragraph in the Lesson Manual.)

*3. What are the evidences that the *Book of Mormon* is a true account of Ancient America? (See also Roberts, *New Witness For God*.)

*4. According to ancient American prophets what is God's warning to the inhabitants of the American continents? (See Lesson Manual.)

*Advanced assignments.

*5. How did the great civil documents, the Mayflower Compact, the Declaration of Independence, and the Constitution, advance the cause of religion and pave the way for America—the Land of Zion. (A very important assignment, see the Lesson Manual for quotations and suggestions.)

*6. Where is the "City of Zion?" Why are not the Mormons residing there? (See Talmage, Chapter 19.)

*7. What did Brigham Young mean when he said, "In the laws of every government, . . . there are certain principles that ere long sap the foundations of their existence"? . . . (See the quotation in the Lesson Manual.)

*8. What are our responsibilities as citizens of America? Religious, as well as political?

Note: Inasmuch as the personal problems are also general in nature, they should also be considered in class.

Enrichment Material:

1. Songs, such as, No. 215, "America"; No. 10, "The Coming Day"; No. 12, "Zion Is Growing"; No. 74, "When Jesus Shall Come In His Glory."

2. Copies of the Mayflower Compact, the Declaration of Independence, etc.

YOUR COUNTRY'S CONSTITUTION

Lesson 21. For July 13, 1941

Problem:

What Should Be My Attitude Toward the Constitution?

Text:

Lesson 21, Lesson Manual.

References:

Widtsoe, *Discourses of Brigham Young*, Chapter 31; Joseph F. Smith, *Gospel Doctrine*, Chapter 23; Preston D. Richards, "Religion and the Constitution of the United States," *Deseret News*, September 5, 1936; *The Constitution of the United States*.

Objective:

To see the Constitution as an inspired document with definite personal and religious guarantees.

Methodology:

It is suggested that the socialized recitation technique be employed, with certain minor shifts; to-wit, it may be desirable to invite an attorney to talk on the Constitution. However, political discourses and arguments are out of place in the Sunday School.

The following pivotal questions parallel the Lesson Manual:

*1. What is the evidence that the framers of the Constitution sought divine guidance? (Whether or not this is assigned in advance, the quotation from Franklin should be read aloud and discussed.)

*2. What are the *ideals* of the Constitution? What is the meaning of individual liberty? etc. (If assigned in advance, direct attention to the list in the Manual.)

3. Do you believe the Constitution to be an inspired document? Why?

*4. What does the Constitution say about religion? (See the quotation in the Lesson Manual.) Have the Mormons had occasions to use this in argument? When?

*5. Is the Constitution perfect? (If assigned for special report, direct attention to quotation in the Lesson Manual, which may be read aloud in making the report.)

*6. Is the Constitution obsolete? (Ditto.)

Note: Inasmuch as there is nothing sacred about the personal problems they may also be used as the basis for discussion.

Enrichment Material:

1. Sing at least one patriotic song: No. 215, "America"; No. 203, "The Star Spangled Banner"; "America, The Beautiful."

2. Exhibit pictures of the framers of the Constitution, Constitution Hall, etc.

3. A copy of the Constitution of the United States.

YOUR STATE**Lesson 22. For July 20, 1941****Problem:**

What Do I Owe to the Mormon Pioneers?

Text:

Lesson 22, Lesson Manual.

References:

Morris, *Prophecies of Joseph Smith*, Chapter V; Roberts, *A Comprehensive History of*

the Church, Volumes II and III; Whitney, *History of Utah*, Volume I; Evans, *A Short History of the Church*; Bancroft, *History of Utah*.

Objective:

To sense a deeper appreciation of the contribution of the Mormon Pioneer.

Methodology:

Following the previous suggestions, the socialized discussion is favored, supplemented by special reports. (Note asterisks below.)

*1. Under what conditions did Joseph Smith prophesy the removal to the Rocky Mountain? (Locate a copy of Morris in the ward, and have some student make a detailed report of Chapter V.)

*2. Under what circumstances was Joseph martyred? (Provide the student reporting with source material. See Roberts, Whitney, et al.)

*3. Why did the Lord lead the Saints to the Great Basin?

*4. Why were the Saints able to cross the plains in such a systematic manner?

*5. Explain the organization of the Pioneer group.

6. What were the dangers and hazards of the trek over the plains?

*7. What stories did Jim Bridger, Major Harris, and Samuel Brannon tell the Mormons?

*8. Describe the entrance into the Valley.

Lesson Enrichment:

1. Songs: No. 16, "Come, Come, Ye Saints"; No. 150, "Utah, the Queen of the West"; No. 198, "O Ye Mountains High"; No. 200, "Proud? Yes, of Our Home in the Mountains."

(Have one or more used as "Community Singing," special group selections, solos, and as opening, closing, and practice songs in the general assembly).

2. Pictures. Secure appropriate pictures of pioneer scenes, such as Brigham Young entering the Valley, scenes on the plains (wagon formations, etc.), Joseph Smith and Nauvoo incidents, etc.

(Display and explain at the appropriate time).

Inasmuch as next Sunday is Open Sunday, take plenty of time in making the advance assignments for August 6th. See the suggestions in next month's Instructor.

*Advanced assignments.

YOUR CO-OPERATION AND LEADERSHIP

Lesson 23. For July 27, 1941

Problem:

What Does It Mean To Be A Latter-day Saint?

Text:

Lesson Manual, Lesson 23.

References:

Brown, "Tolerance," *The Deseret News*, Saturday, May 9, 1936; Ewald, "My Little Boy," *Journal of the National Education Association*, Vol. 25, Number 5, May, 1936, p. 149; Hutchinson's, *If Winter Comes* (see the role of Mark Sabre); Kent, *The Social Teachings of Jesus*; Roberts, *A Comprehensive History of the Church*, Vol. I, Chapter XXXVIII.

Objective:

To recognize that assistance in the solution of social problems is a part of the religious duty of a Latter-day Saint.

Methodology:

Throughout the course we have advocated the socialized recitation as the most desirable type of teaching. Questions designed to provoke discussion are listed below (those requiring advanced preparation and suitable for special report are marked with an asterisk):

*1. What does it mean to be a Latter-day Saint in twentieth century America?

*2. What problems in contemporary life do you think Jesus would attack if He were living on the earth today?

*3. Explain "the interrelation of men." How are the "fates of men intermingled?"

*4. Why must social problems be solved collectively?

**5. Special report: collect Scriptural citations to (a) the Kingdom of God, and (b) Zion. What are their attributes?

6. (a) Should a Latter-day Saint deny his blessings to the world? (b) What does it mean to keep oneself unspotted from the sins of the world?

*7. What are the obstacles to co-opera-

tion in the solution of the problems of society?

*8. What should be the attitude of the Latter-day Saints towards other religions? (See the quotations from Joseph Smith, Philipps Brooks, Hugh B. Brown—these should constitute a part of the special report).

9. Evaluate the six forms of tolerance. Which form do you exhibit toward: (a) the war in Spain; (b) gambling; (c) Catholicism, etc.

Take plenty of time to make the assignments. Inasmuch as this is vacation time, make sure that each assignment will be prepared and reported.

Enrichment Material:

1. Songs: No. 246, Truth Reflects Upon Our Senses.

2. Tolerance. (When this subject is reached see how the students react to this excerpt. The complete article is cited above under the heading, "My Little Boy.")

"There is a battle royal and a great hulla-baloo among the children in the courtyard.

"I hear them shouting 'Jew!' and I go to the window and see my little boy in the front rank of the bandits, screaming, fighting with clenched fists and without his cap.

"I sit down quietly to my work again, certain that he will appear before long and ease his heart.

"And he comes directly after.

"He stands still, as is his way, by my side, and says nothing. I steal a glance at him; he is excited and proud and glad, like one who has fearlessly done his duty.

"What fun you've been having down there!

"'Oh,' he says, modestly, 'it was only a Jew boy whom we were licking.'

"I jump up so quickly that I upset my chair:

"'A Jew boy? Were you licking him? What had he done?'

"'Nothing' . . .

"His voice is not very certain, for I look so queer.

"And that is only the beginning. For now I snatch my hat and run out of the door as fast as I can and shout:

"'Come . . . come . . . we must find him and beg his pardon!'"



Seniors



General Board Committee: M. Lynn Bennion, Chairman; Llewelyn McKay, DeLore Nichols and A. William Lund

Subject: THE RESTORED CHURCH AT WORK
For Young Men and Women 15 and 16 Years of Age

"LET YOUR LIGHT SHINE"

Lesson 23. For July 6, 1941

Problem:

What is the best way for missionaries and others to teach the Gospel truths and how do the teachings of our Church compare with the teachings of other religions and denominations?

Objective:

To gain an appreciative viewpoint of how the teachings of our Church "shine out with brilliance outclassing all others" and to learn what some of these teachings are that we might better appreciate the teachings of our Church and become aware of a method whereby we might interest others in the Gospel.

Point of View:

The teachings of the Church of Jesus Christ of Latter-day Saints are remarkable in many ways. They are broad in their scope, embracing all phases of life in its eternal nature. They deal with both the spiritual and temporal natures of man. In them are many truths which had become lost during the long ages of the apostasy. Many things only partly explained by the teachings of other churches are clarified by the revelations of the Lord to Joseph Smith and other prophets. It is no wonder, then, that we claim that the superiority of these teachings is as a brilliant light compared to a weaker light.

The reading and discussion of the lesson material will possibly stimulate the class to ask questions regarding the ways in which our teachings are superior to others. If the teacher is prepared to meet such questions he can, no doubt, do much to deepen the pupils' appreciation of the Church and strengthen their testimonies.

Questions and Problems:

1. In what ways may the teachings of the Gospel be compared to "light"?
 2. Why is it a poor policy for missionaries to belittle the religious beliefs of other people?
 3. What is tactfulness?
 4. Why is tactfulness an essential quality for a missionary to possess?
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5. How can a missionary "cry repentance" to the world and yet keep from offending?

6. Should a missionary be tolerant? How far should tolerance extend?

7. In what ways are the teachings of the Church superior?

8. Think of several people who have made great contributions to the world. In what ways have they been salesmen?

9. In what ways is it necessary for each one of us to be a salesman?

10. What preparation is necessary before a missionary (a Gospel salesman) can interest others in the product he represents?

11. How do the teachings of the L. D. S. Church differ from the teachings of other churches?

12. What is superior about some of the teachings of the L. D. S. Church as compared with teachings of some other churches?

13. Review some of the things we might praise about other churches.

Suggestions:

1. With the teacher's help, it might be possible to enact an episode representing a missionary experience which would bring out the point illustrated in the present lesson. Before such could be done it would be necessary to write the short drama and then have the participants carefully rehearse it.

2. The references listed contain much interesting material that would be stimulating as pupil reports.

3. It would be worthwhile to make a chart which would show the comparisons between the teachings of the L. D. S. Church and others.

4. A chart similar to the above might be prepared comparing the teachings of Christianity with other great religions.

References:

1. Howells, Rulon S., *Do Men Believe What Their Church Prescribes?* (Deseret Book Co.) (This book gives a chart comparing with each other many beliefs of the present prominent Christian churches including the L. D. S. Church. It also discusses briefly these beliefs.)

2. Woodward, Hugh M., *Humanity's Greatest Need.* (Discusses the common messages of the world's great teachers regarding certain teachings. Includes a bibliography on

Buddha, Confucius, Jesus, Lao-Tze, Zoroaster and others.)

3. *Scrapbook of Mormon Literature*, Vol. I, pp. 517-525, "A Contrast Between the Doctrines of Christ and the False Doctrines of the 19th Century," by Parley P. Pratt. (Gives parallel columns contrasting the "doctrine of Christ with the "doctrines of men" which are the teachings of many churches today.)

4. Barton, G. A., *Religions of the World*; Page, Kirby, *Jesus or Christianity*. (Discusses the ways in which many modern churches fail to teach what Jesus taught.)

5. Owens, Ernest E., "My Reasons for Joining the Church of Jesus Christ of Latter-day Saints," *Era* (February, 1941), p. 88.

6. McKay, D. W., "Counterfeit Christianity," *Era* (February, 1941), p. 89.

"SUNDAY SCHOOL BEGINNINGS"

Lesson 24. For July 13, 1941

Problem:

What is the purpose of the Sunday Schools and how did they begin?

Objective:

To increase our knowledge concerning the history and purpose of the Sunday Schools that we might be more appreciative of what they are doing and be more understanding in our support of them.

Point of View:

The Sunday School is not original in our Church, but was adopted by us because of its merit. It illustrates our belief expressed in the part of the thirteenth Article of Faith, i. e., "If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." Because of its being held on the Sabbath day, the Sunday School is the natural organization to be given the responsibility of teaching the principles of the Gospel in an orderly and systematic way to both the youth and the adults of the Church of Jesus Christ of Latter-day Saints.

Questions and Problems:

1. How does the purpose of the Sunday School differ from the purposes of the other auxiliary organizations of the Church?

2. Discuss the motives which activated Raikes to establish the first Sunday Schools.

3. What are the advantages of classes held on Sunday?

4. What are the disadvantages of Sunday classes?

5. Review the facts relative to Sunday Schools in the L. D. S. Church.

6. What do you think of Brigham Young's

instructions to the Saints just after they had entered Salt Lake Valley?

7. In early Sunday Schools of the Church the alphabet and other fundamentals of education were often taught. Why?

8. How important is it for members of the Church to learn the principles and fundamentals of the Gospel?

9. What are the advantages of the Sunday School Union?

10. Why are Sunday Schools usually one of the first organizations sponsored in new mission fields of the Church?

11. Can you give personal testimonies of how the Sunday Schools have been of any value to you?

12. Why is it fair to expect that the membership of the Church Sunday Schools be larger than for any other auxiliary organization?

13. What are the opportunities within the Sunday School for personal development?

14. What will probably always be the chief text books used in the Sunday Schools?

15. Review the organization plan of the Sunday Schools.

16. Review the courses of study which are taught in the Sunday Schools.

17. How do you think it would be possible to improve the Sunday Schools?

18. What are some of the aids in teaching that can be used in Sunday Schools which are in harmony with the spirit of the Sabbath day?

Suggestions:

1. Arrange a display of issues of the *Instructor*, the official magazine of the L. D. S. Sunday Schools. If some very old numbers could be secured and compared with recent ones it would promote interest.

2. Have a former missionary discuss the place of the Sunday School in the mission field.

3. Have a member of the class make a report of the Sunday School which you attend. From the secretary he could obtain information regarding its date of establishment, former teachers, present enrollment, percent of ward population attending, outstanding achievements, etc.

4. Scan through a number of the issues of the *Instructor* and review some of the features found there.

5. Ask some adults of the ward to testify before the class regarding some values they may have received for participation in Sunday School work.

References:

1. Deseret Sunday School Union *Hand Book*. (This booklet can be borrowed from the Sunday School superintendent or from a Stake Board Member.)

2. Smith, Joseph F., *Gospel Doctrine*, Chapter 22.

3. Newby, C. R., *The Story of Sunday Schools—Robert Raikes and After*.

4. McKay, D. O., "Sunday Schools of the Church," *Improvement Era* (May, 1930), pp. 480-481.

5. Reiser, A. Hamer, "L. D. S. Sunday Schools," *Era* (April, 1935), pp. 241, 262-263.

6. Harris, F. S., "The Sunday Schools," Radio address (K. S. L.), Jan. 17, 1932.

"THE FOUNDING OF THE RELIEF SOCIETY"

Lesson 25. For July 21, 1941

Problem:

Under what circumstances did the Relief Society begin, and what has been its subsequent history?

Objective:

To gain a knowledge of the background which activated the great Relief Society. Also, to learn about its establishment, its history, its aims and purposes, and its status today, that we might be more appreciative of the important work being done by this auxiliary organization.

Point of View:

The year 1942 will mark the one hundredth anniversary of the founding of the Relief Society organization. To have one hundred thousand members by that time is the aim.

It is entirely fitting that every member of the Church should understand and appreciate the history and the results accomplished by this great organization of women. Throughout the history of the Church these women have been "angels of mercy" ministering to the needs of all who were unfortunate. In addition to their work of mercy they have established classes where theology, literature, nutrition, social arts, and handicraft are taught.

Because of the Relief Societies in nearly every ward and branch of the Church, it can be truthfully maintained that the women of this Church are more honored and their educational, social, religious, and welfare needs more adequately provided for than for any other group of women.

The work of this organization is quietly and efficiently done. Women are particularly well qualified by nature to do the tasks specified in the aims and purposes of the Society. Yet despite its long history and excellent work there are many people in the Church who do not understand and thus fail to appreciate and support the Relief

Society organization. The young people should gain the necessary knowledge, understanding and appreciation which will, perhaps, motivate them to lend their energy and support to furthering this important women's society.

Questions and Problems:

1. Why can it be said that the Mormon women have always held an exalted position?

2. What opportunities are provided the women of the Church through the Relief Society?

3. Discuss the relative importance of the above opportunities.

4. If possible, discuss the "women's movement" in the United States.

5. Contrast the status of women in our Church and country with women elsewhere.

6. Why have outsiders often thought of the Mormon women as slaves?

7. Why is "Relief Society" an appropriate name for the organization?

8. Review the history of the Relief Society from its beginning until the present.

9. Discuss how the words of the song "The Spirit of God Like a Fire is Burning" seemed almost prophetic in regards to the Relief Society work.

10. In your own ward, what has been done by the Relief Society?

11. How well has the Relief Society accomplished its aims and purposes?

12. Is it better to contribute to Charity through an organization or to contribute to the individual? Discuss.

Suggestions:

1. The *Relief Society Magazine* and other of the Church publications have numerous articles in them concerning the history and work of the Relief Society. If it is possible to find some of these articles they would make interesting reports.

2. It would be very interesting for the young people of the class to hear a discussion of how Relief Society work was carried on many years ago. In every ward there are older women who remember the days before rapid transportation, telephones, morticians and doctors.

3. A dramatization of the organization meeting of the Relief Society could easily be written and presented by members of the class. Material to be used as the basis for such a project can be found in the *Relief Society Handbook* or from some article which tells of the beginning of the Society.

4. The story of the American women's struggle for suffrage and equal rights is an interesting episode in our country's history and could be explained, with profit, in connection with this lesson.

5. The *Relief Society Magazine* is in many homes in nearly every community. It would be a splendid thing to secure a large number of issues and use them in the class for perusal. Some of the more interesting articles could have attention called to them.

References:

1. The *Relief Society Handbook*. (The local Relief Society officers would be happy to lend their copies of this Manual to the Sunday School teachers, especially if they knew that they would be used in promoting a greater knowledge and appreciation of the Society.)

2. Harris, F. S., "The Relief Society," Radio Address over KSL, Jan. 24, 1932.

3. Smith, Joseph Fielding, *Essentials of Church History*, p. 647.

4. Lund, J. A. T., "The Relief Society," *Era* (April, 1935), pp. 240, 256.

5. Cannon, A. W., "The Relief Society Singing Mothers," *Era* (March, 1939), p. 154.

6. Lyman, Amy Brown, "Relief Society and its Century," *Deseret News* (Church Section), March 15, 1941.

7. Smith, Joseph F., *Gospel Doctrine*, Chapter 22.

"THE BACKGROUND AND BEGINNING OF THE Y. W. M. I. A."

Lesson 26. For July 28, 1941

Problem:

What were the conditions which were responsible for the organization of the Y. W. M. I. A.?

Objective:

To study briefly the conditions which caused the leaders of the Church to establish an organization for the young women of the Church, and also to learn how the organization was effected and what has been its subsequent history and purposes. To know the facts will perhaps lead us to a greater appreciation of this important auxiliary aid to the Priesthood.

Point of View:

Nearly every auxiliary organization which we find in the Church operating as aids to the Priesthood has grown out of a definite need and then has met the conditions in such a manner as to justify the continued existence of the organization.

Frequently the original purpose of an organization has been included in an enlarged purpose which has developed as time and conditions have changed. Such is the case with the Young Women's Mutual Improve-

ment Association. Its original purpose was to sponsor retrenchment from damaging outside influences and to provide opportunities and activities which would make for an adjusted life. Since then the aim has been enlarged so that the Y. W. M. I. A. has the responsibility of providing and supervising the cultural, aesthetic, recreational and leisure time activities of the women of the Church and to correlate and harmonize these activities with a similar program provided for the men. But even though times have changed the initial purpose should not be forgotten. There is just as great a need today for retrenchment as there was in the 60's. The emphasis is somewhat different today but the need is still being met by the Mutual organizations.

By fully understanding the conditions and circumstances responsible for the beginning of an organization and then by learning something about its history and definitions of aims and purposes we equip ourselves to more fully appreciate the organization as we find it operating today for our benefit and uplift.

Questions and Problems:

1. Review and describe conditions in the 1860's.

2. Why were the leaders of the Church in Utah fearful of the advent of the railroad into the territory?

3. What advantages were brought to Utah's people with the coming of the railroad?

4. Review the history of the Mormon people to illustrate why they feared any condition which would prevent them from being isolated.

5. Did the coming of the railroad bring favorable or unfavorable reactions to the people of Utah?

6. Are inventions, commercial amusements, luxuries, etc., the real evidence of a high civilization?

7. Why weren't young women sent on missions in the early days of the Church?

8. How can it be said that the young women in the early days of Utah had fewer opportunities for personal development than did the young men?

9. Do the children of leaders carry any responsibility relative to the leadership of their parents?

10. Why would Brigham Young begin the organization of the Y. W. M. I. A. in his own family?

11. What are some things concerning which the young women of today might retrench?

12. What is suggested by the part of the name, "Mutual Improvement"?

13. How extensive is the work of the Y. W. M. I. A. in the Church today?

14. Discuss briefly the motto "The Glory of God is Intelligence."

15. What opportunities are provided the young women of the Church through the Y. W. M. I. A.?

16. Make a survey in your ward to determine if the facilities and opportunities provided by the Y. W. M. I. A. are being used by all those who should use them. Discuss.

Suggestions:

1. If it is possible to locate *The Young Woman's Journal* of November, 1919, much interesting material can be found regarding the beginning and background of the Y. W. M. I. A. *The Young Woman's Journal* was the official magazine of the organization and

November marked the fiftieth anniversary of the organization's beginning.

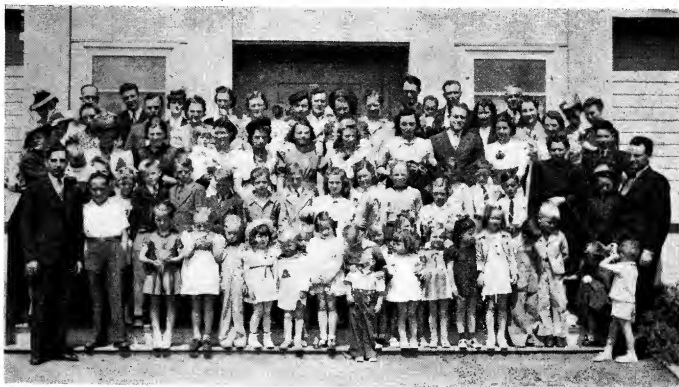
2. Special reports could be given about the work of the various departments of the Y. W. M. I. A.

References:

1. *History of the Young Ladies Mutual Improvement Association*. (This book is found in most libraries and in many homes. It tells of the beginnings of many stake and ward organizations.)

2. Beesley, Clarissa A., "The Young Women's Mutual Improvement Association," *Era* (April, 1935), pp. 243, 264, 266, 271.

3. *Young Woman's Journal*, November, 1919. (This issue has a number of articles, stories and poems about the beginning of the Y. W. M. I. A.)



THE GRAND COULEE BRANCH SUNDAY SCHOOL

The accompanying picture is of the Sunday School in Grand Coulee Branch of the Church in Washington.

Superintendent C. William Burningham, who sends the picture to us, says that "the present attendance is exceptionally good." In a population that is very transient "we have had approximately twice that number [twice seventy-five, that is] come and go

in the past four years." And he continues:

"We send you this short note from the Sunday School in the shadow of the eighth wonder of the world, and we all feel proud to have had some part in the two master jobs—doing the Lord's work in the Church and helping to build this great dam."

Congratulations to you, Superintendent Burningham, and to the members of your school.



Advanced Juniors



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett and Wendell J. Ashton

Subject: THE CHURCH OF CHRIST
For Boys and Girls 14 Years of Age

CONCERT RECITATION FOR JULY

"No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse."—Matt. 9:16.

July 6, 1941

OPEN SUNDAY

Except for Mother's Day this Department has outlined thus far a lesson for each Sunday of this year. Many classes may be behind schedule because of Ward or Stake conferences; or because some teachers have justifiably spent more than one Sunday on some lessons. Therefore, we leave this first Sunday in July open so you can gain some lost ground, or review. Or, in case you are up to date with the lessons, you may plan to spend an extra period on the remaining lessons of the month.

LESSONS FOR JULY

The remaining lessons for July deal with the Reformation, or the great Protestant movement. They do not, of course, cover the entire subject. Yet there are certain aims which should be achieved with the students in relation to the Protestant Reformation. May we suggest that in addition to developing each lesson, you also consider these three lessons (25, 26, and 27) as a single unit on the Reformation.

Aims:

Through these three lessons you should help the students to arrive at:

1. A knowledge of the conditions in the Catholic Church of the late Middle Ages and early Modern Times which stirred the souls of the Reformers to cry out against the Mother Church. (This is a further illustration of the Apostasy.)
2. An appreciation of the great men—Waldo, Wyclif, Hus, Luther, Zwingli, Calvin and others—who had the courage to stand up, at the risk of their lives, for that which they thought was right.
3. An understanding of why the Reformation failed to again restore the true Church and Gospel of Jesus Christ.
4. An appreciation of how the Reforma-

tion prepared the way for the Restoration of the Gospel and Church of Christ.

It will motivate interest on the part of the students if you introduce them to the Reformation as a whole. This may well be done by getting them to ask any questions they have, and by listing some on the blackboard which you think will make their study more purposeful. For instance, note the following:

Questions:

1. Define the following terms: reform, reformer, reformation, protest, protestant, and protestantism.
2. Who were the great Reformers?
3. In what countries did they live?
4. In what centuries did they live?
5. What things in the Catholic Church did they try to reform?
6. How successful were they?
7. List the results of their efforts.
8. In what ways did they prepare the way for the restoration of the true Church of Jesus Christ through Joseph Smith?

A Word of Caution:

Many of your students will have already heard of the Reformation and something of the men to be studied in these lessons. And, even if some have not, names as such will mean very little.

Our chance to make this group of lessons interesting and refreshing will depend largely on:

- (1) Our ability to make these historical characters really live with some concrete stories and descriptions of their lives and achievements.
- (2) And our success in leading the students to a large perspective of the Reformation; so they can see it as a transition from the Apostasy to the Restoration.

MEN IN REVOLT

Lesson 25. For July 13, 1941

Objective:

To do that which one knows is right is to be great and courageous.

References:

Look up the lives of these men at the library in one or two of the following or

similar works: Hastings, *Encyclopedia of Religion and Ethics*; *Encyclopedia Britannica*; McNeill, John T., *Makers of Christianity*, Vol. II, Chap. VI, Henry Holt & Co., 1935; Lord, *Beacon Lights of History*.

Organization of Material:

This lesson deals with three men living between the 12th and 15th centuries who were the forerunners of the successful Protestant revolt headed by Martin Luther. They are: Waldo, Wyclif, and John Hus. They were not the only Reformers of the day, but each is quite unique and interesting.

We suggest that you have the students read their Manuals in supervised study. Motivate their study with questions such as those listed above and in the student Manual. Let them read about one man at a time and then discuss his life, rather than to read the entire lesson at once.

- I. Conditions in the Catholic Church Which Caused the Reformers to Rise in Rebellion.
 - a. Suggest a few.
 - b. Stimulate the students to look for them as they study.
- II. Peter Waldo.
 - a. His life.
 - b. His courage.
 - c. His contributions.
 1. Spreading the knowledge of the Bible among the common people in their native French language.
 2. His emphasis on the teachings and life of Jesus and rejection of some things foreign to the spirit of Christ in the Catholic Church.
- III. John Wyclif.
 - a. The story of his life.
 - b. Conditions in the Church which aroused his anger against the Mother Church:
 1. Wealth of clergy and poverty of the people.
 2. Church practices: image worship.
 3. Worldliness and arrogance of the papacy.
 - c. His courage.
 - d. Protected from death by friends in high government positions.
 - e. Contributions.
 1. Translated the Bible into English.
 2. Spread a knowledge of the Bible throughout the Kingdom through a system of lay preachers and singers. (Lollards)
 3. Inspired other Reformers with courage and ideas; e. g., Hus and Luther.
- IV. John Hus.
 - a. His life in Bohemia.
 - b. His courageous criticisms of the Church.

- c. His death at Constance in 1415.
- d. Contributions.
- V. Results of the Efforts of these Good Men Summarized:
 - a. The Bible had among the common people.
 - b. The people had been preached to in their own tongue.
 - c. Good men had cried out publicly against the evils of the Mother Church.
 - d. The fire of the Reformation had begun to smolder.

Enrichment Material:

If there is insufficient material in this lesson, the life of Savonarola of Florence, Italy, might be added. It is most interesting.

Locate on a map or blackboard the homes of these men:

Wyclif—Yorkshire and University of Oxford, England.

Waldo—Lyons, France.

Hus—Prague in Bohemia.

Savonarola—Florence, Italy.

Applications:

1. Great joy comes, even though one suffers, when one fights for the right.
2. Later generations reap the blessings from the noble efforts of others. (Illustrations today.)

LUTHER DRIVES NAILS IN A CHURCH DOOR

Lesson 26. For July 20, 1941

Objective:

To introduce the student to the story of Luther's reformation and the historical reasons for its success.

References:

See Luther in Encyclopedias listed in previous lesson; McNeill, op. cit., Chap. VII; Lindsay, *History of the Reformation*, Vol. I, Book II.

Organization of Material:

The aim of this lesson is to tell the dramatic story of Luther's life and reveal why he succeeded. Our next lesson will evaluate, pro and con, the results of the Reformation.

This lesson, therefore, falls quite naturally into two parts. Let the students—with previous motivation—first read to "Why Luther Succeeded," bottom of page 58, column 1. Following a discussion of his life the larger historical picture can be read on page 58, column 2.

- I. Luther, His Life and Character.

- a. Luther's life—from birth to Professor of Theology.
- b. Luther's rebellion.
 1. Drives nails into the church door.
 2. Against the sale of indulgences.
 3. Disappointed in the worldliness of the Church on a visit to Rome.
- c. Luther's trial and protection.
- d. Luther's character and gifts.
 1. A master of the German language.
 2. A composer of songs.
 3. A warm and very human character who could love and hate equally well.
 4. Courageous and inspiring.

II. Why Luther Succeeded.

He was one of many persons and forces which were breaking the authority of Rome. Have brief student reports on some of the following topics:

1. Crusades.
2. Renaissance.
3. Discoveries.
4. Rise of National states.
5. Invention of printing in Europe.

Enrichment Material:

1. Define and illustrate such terms as: Crusades, Renaissance, Nationalism.
2. Locate some events of Luther's life on a map of Germany: Eisenach (birthplace), Wittenberg, Worms (place of trial).
3. Show pictures of Luther and the Wartburg castle if available.
4. Read a verse from Luther's Cradle Hymn and other hymns he wrote.

Application:

Luther was a great and successful reformer. In our next lesson let us judge his work—its strength and weakness.

NEW PATCHES ON OLD CLOTHES

Lesson 27. For July 27, 1941

Objective:

To help the student recognize the Reformation for what it was: a great protest

against Catholicism, but not a restoration of the true Church of Jesus Christ.

References:

McGiffert, A. C., *Protestant Thought Before Kant*, Scribner's, 1936, pp. 1-99. Is excellent background for the teacher, some of which can be given the students in simpler language; Tanner, George, *Comparative Christian Religions*, Chap. 14, L. D. S. Dept. of Education, 1939; Bennion, L. L., *Religion of Latter-day Saints*, pp. 238-241, L. D. S. Dept. of Education, 1940.

Organization of Material:

Luther's work was courageous and influential to be sure, but patch-work. This lesson should give him full credit, but also recognize clearly the limitations of his work.

The quotation from Matt. 9:16, 17 illustrates very well the limitations of Luther's efforts.

The teacher might well begin the lesson by having the class discuss the difficulties involved in remodeling an old house that is in rather bad condition.

I. The difficulties in remodeling an old house.

II. The limitations of remodeling an old Church (not the building).

III. Luther's intention—to reform, not build anew.

IV. Values of the Reformation.

V. Its limitations—why a restoration of the Church was still needed.

Enrichment Material:

1. Use the blackboard to list the values and limitations of Luther's work.

2. If time permits introduce the students briefly to the great Swiss reformers, Calvin and Zwingli. John Calvin was especially influential in France, Holland, England, Scotland, and New England.

Application:

Great as was Luther, he did not have the vision and calling to restore the true Church of Christ. That event would have to wait upon the appearance of another great religious leader and more favorable circumstances.

SOWING AND REAPING

Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Paul, in Galatians 6:8, 9.



Juniors ~



General Board Committee: Junius R. Tribe, Chairman; Wallace F. Bennett and Wendell J. Ashton

Subject: THE LIFE OF CHRIST
For Boys and Girls 12 and 13 Years of Age

CONCERT RECITATION FOR JULY

(John, Chapter 6, Verse 35)

"And Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst."

Suggestions for Two-and-One-Half-Minute Talks

1. Feeding the Five Thousand. (Show that Jesus was kind. The people were as "sheep not having a shepherd." No lives were in danger, but Jesus fed the people because of His compassion for them.)

2. The Faith That Wavered. (Tell briefly the story of Jesus walking on the water. Tell how Peter, so long as he kept his eyes on the Master, had such strong faith that he, too, could walk on the water; but when he looked fearfully at the plunging waves, his faith weakened and he began to sink.)

3. The "Bread of Life." (Show that many people wanted to make Jesus their king, not because they believed in His Gospel, but because they thought He would overcome their enemies and take care of their physical needs by means of miracles. When they understood that He would not do these things, many of His disciples followed Him no more.)

4. Heavenly Visitors. (Tell what occurred on the mountain when Jesus took Peter, James, and John with Him.)

LESSONS FOR JULY, 1941

FEEDING THE FIVE THOUSAND

Lesson 20. For July 6, 1941

Objective:

To emphasize the kindness and thoughtfulness of Jesus.

Texts:

The Manual, Lesson 20; Weed, *A Life of Christ for the Young*, Chapters 24 and 25.

Supplementary References:

Matt. 14; 13-23; Luke 9:1-17; Talmage, *Jesus the Christ*, Farrar, *Life of Christ*, pp. 333-5; Battenhouse, *The Bible Unlocked*, pp.

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337-8; Gore, *A New Commentary on Holy Scripture*, under the heading "Mark 6;" Dummelow, pp. 676; Browne, *The Graphic Bible*, p. 130.

Outline:

- I. Jesus wanted to be alone.
 - a. The apostles had returned.
 - b. All were weary and needed rest.
 - c. Crowds followed Jesus constantly.
- II. The multitude came into the wilderness.
 - a. News of Jesus' departure spread quickly.
 - b. People walked around the lake.
- III. "Jesus . . . was moved with compassion toward them."
 - a. He was not angry.
 - b. He taught them His Gospel.
 - c. His disciples would have sent the people away.
 - d. Jesus fed them.
- IV. Jesus found solitude at last.
 - a. He asked the apostles to go to their homes by boat.
 - b. The multitude started toward their homes.
 - c. Then He went "into a mountain to pray."
- V. Jesus showed Himself Master of all the elements.
 - a. He miraculously provided food for thousands.
 - b. He walked on the water to the storm-tossed boats.
 - c. The tempest was stilled.

Suggestions For Teaching:

As was pointed out in an earlier lesson, so many demands were made upon Jesus' time and energy that He became weary and needed rest. The Bible tells us that He and His apostles had no time even "so much as to eat." How often are we thoughtless of those who serve us! Many of us demand far more of their time and energy than we would be willing to give.

Only a few times during His mission did the Savior become impatient with people because of their willful violation of the true principles of living. Never once was He angry when people showed an interest in learning the Gospel message. On the occasion under consideration today He was particularly kind and sympathetic. There is a

lesson in this story for all teachers and other workers in the Church. Just as we may ask the members of the Church to be considerate of officials, so they may ask that we as teachers should show a most thoughtful, sympathetic attitude toward those who come to us. Jesus is the ideal of all teachers, and is often referred to as the Master Teacher. Let us emulate these outstanding qualities: infinite patience, sympathetic kindness toward all who sincerely seek to know the truth, a keen understanding of human nature, and a choice of words and illustrations that will fall easily within the range of the learner's understanding.

Always, Jesus thought first of the welfare of others: His own desires could wait until the last. Since it was drawing toward night, He asked His apostles to get into their boats and to start toward the other side of the lake. Then He dispersed the multitude, sending them toward their homes. Finally He went, alone, into a mountain to pray. That was the thing He most wanted to do. It was of more importance to Him than food or a place to sleep at night.

One great teacher said that a few people live by the philosophy of the spirit, but most of us live by the philosophy of the stomach. That is, the latter seek first the satisfaction of the needs of the body: they want food, rest, shelter, clothing, etc. Others put these things in a secondary place. They want enough of them, of course, that they may be strong and well, reasonably comfortable, and decently clad. But their chief efforts are directed toward satisfying the needs of the spirit. They are patient and unselfish; they are our spiritual and mental leaders. The others are inclined always to put their own interests first. They live only for themselves. They want what they want, and they want it at once. They cannot understand the idea of doing things for others. They cannot see any value in self-restraint.

Let's help our pupils to live by the philosophy of the spirit!

Class Activities:

1. Watch for at least one opportunity during the week to answer a question or perform some service for a younger person. Try to use the same kindness and patience that were shown by Jesus.

2. Think of some way in which you can show consideration for those in your home, school, or Church who are in positions of responsibility.

3. Deliver a short talk in class on the subject, "Jesus' attitude toward His Disciples."

4. Memorize and repeat in class the Twenty-third Psalm.

WALKING ON THE WATER

Lesson 21. For July 13, 1941

Objective:

To emphasize the need for unwavering faith amid the storms of life.

Texts:

The Junior Manual; Weed, *A Life of Christ for the Young*, Chapter 36.

Supplementary References:

Mark 6:45-46; John 6:14-21; Talmage, *Jesus the Christ*, pp. 335-8; Papini, *Life of Christ*, p. 182; Farrar, *Life of Christ*, Chapter 29; Battenhouse, *The Bible Unlocked*, p. 339; Dummelow, *One Volume Bible Commentary*, under the heading "Matthew 14:22-26"; Browne, *The Graphic Bible*, p. 130; any Bible dictionary.

Outline:

- I. Jesus finds solitude.
 - a. The apostles started to cross the lake.
 - b. The multitude dispersed.
 - c. Jesus went up into a mountain to pray.
- II. Jesus was Master of the elements.
 - a. He came to the shore toward morning.
 - b. His apostles were caught in a storm.
 - c. He walked to them.
 - d. They thought He was a spirit.
 - e. He quieted their fears.
- III. Peter's faith wavered.
 - a. He walked a little way on the water.
 - b. The storm terrified him.
 - c. He began to sink.
 - d. Jesus was ready to save him.

Suggestions For Teaching:

This lesson affords an unusual opportunity to teach a number of valuable lessons, among which are these: Jesus' thoughtfulness of others; the necessity of seeking the Lord in prayer; the power of unwavering faith; and the readiness of Jesus to hold out a hand to those in need.

All day the multitude had remained in the wilderness east of Galilee, in order that they might hear the words of truth uttered by the Carpenter's son, of Nazareth. They had been so intently interested that they had given no thought to their physical needs. Toward evening the apostles suggested that the people be sent away; but Jesus performed a great miracle, that they might be fed before they began the long journey back to their homes.

Jesus showed His thoughtfulness in still another way. His apostles had just returned from the trying experiences of their first mis-

sion. They needed the rest and comforts of their own homes, for they were tired. Therefore, as soon as the task of feeding the people had been completed, Jesus asked these chosen men to get into their boat and return across the lake.

Jesus, too, was weary—perhaps more so than anyone else. Yet upon His shoulders rested the responsibility of establishing the Kingdom of His Father upon the earth. It was right that His helpers and His followers should seek rest from the cares of the day. But Jesus knew that His time was short; He had reached a point in His mission when He needed renewed strength, the strength that could come only from His Heavenly Father. Therefore, He “went up into a mountain apart to pray.” When He came down out of the mountain and approached the sea shore, it was “in the fourth watch of the night,” which would be toward morning. All night He had continued in prayer—in communion with God. He returned to His work filled with renewed wisdom and confidence, ready for whatever might be required of Him.

Let us try to impress upon our pupils this lesson: Every one of us has a work to do; we, too, need divine help. Perhaps our work seems not very important or not closely connected with the work of the Lord; it may be the passing of envelopes for fast offerings; it may be the preparation of a two-and-a-half minute talk or the mastery of a difficult lesson in school; but every one of us will do our work better, with more satisfaction to ourselves and to others, if we, too, commune with the Lord and seek His help.

When Jesus came down to the shore and saw, in the dim light of early dawn, the boat of His apostles, caught in one of the windstorms that sometimes sweep across the Sea of Galilee. He exercised His power as Lord of this earth. He walked on the waves and came near the boat. When the apostles became aware of a human form actually standing upon the water, they were frightened; for in the darkness they did not recognize Him, and supposed that they saw a spirit. Jesus understood their fear, and hastened to reassure them: “Be of good cheer, it is I; be not afraid.” (Matt. 14:27.)

Perhaps our pupils are too young to be greatly concerned about the lesson implied here. But in just a few swift years there will arise in the lives of some of them storms of sorrow, of poverty, of disappointment, or of remorse that will test them to the limit.

Let us try, today, to leave just a word of guidance, a spark of inspiration, or a hope of divine watchcare that will aid and comfort them when they must face the storm.

Class Activities:

1. Bring to class a picture of Jesus walking on the water. (Note: If pupils will watch the newspapers and magazines, they will find many reproductions of the world's finest pictures dealing with New Testament subjects.)
2. Give a short talk on the subject, “The Power of Unwavering Faith.”
3. Plan some help that might be offered to a classmate or neighbor who is passing through a “storm of life.”

THE BREAD OF LIFE

Lesson 22. For July 20, 1941

Objective:

To impress upon pupils our belief that spiritual food, not physical, is of chief importance in our lives.

Texts:

The Junior Manual: John 6:22-71; Weed, *A Life of Christ for the Young*, Chapter 37.

Supplementary References:

Talmage, *Jesus the Christ*, pp. 338-344; Papini, *Life of Christ*, p. 146; Farrar, *Life of Christ*, Chapter 30; Bennion, *Moral Teachings of the New Testament*, Chapter 10; Tarbell, *In the Master's Country*.

Outline:

- I. The people wondered how Jesus crossed the lake.
 - a. They had seen the apostles leave without Him.
 - b. He had not come with the multitude.
 - c. They knew that no other boats could have brought Him.
- II. Jesus did not tell them of the miracle.
 - a. He performed no miracles to satisfy curiosity.
 - b. He did not desire that people should marvel at His power.
- III. Many people were disappointed in Him.
 - a. They expected Him to feed them again.
 - b. He told them to seek another kind of “meat.”
 - c. Jesus told them He was the true bread of life.
 - d. They wanted a sign.
 - e. They knew Jesus as a carpenter's son.
 - f. They would not believe Him to be the Son of God.
- IV. Many followed Him no more.
 - a. They wanted a life of ease.
 - b. They were interested in their physical welfare

- c. Jesus offered them only spiritual food.
- V. The twelve apostles believed.
 - a. Peter testified of Jesus' divinity.
 - b. All were convinced that He was the Christ.

Suggestions For Teaching:

Try to help the pupils to understand the situation that confronted Jesus. Briefly, it was this: The day before, Jesus' popularity had reached a very high point. The people wanted to make Him their king, for they felt convinced that He had the power to drive out the Romans and to subdue all their enemies, thus restoring the glory and strength of the kingdom as it had been under David and under his son Solomon. They felt that they would no longer be forced to work hard trying to earn a living for themselves and their families. For could not Jesus feed them merely by uttering a few words of prayer?

Perhaps the greatest temptation that can come to us is the temptation to turn from what we know to be right, and to do what the crowd wants us to do. It would be well for teachers to seek for stories that will emphasize this point; for example, tell of the persecution that came to the Prophet Joseph Smith when he would not repudiate his account of the Vision, even under a flood of ridicule and denunciation from ministers and friends. Another source of illustrative material may be found in the life of that other Joseph, who was sold into Egypt; still another in the story of Daniel and his three friends, who were "persecuted for righteousness' sake" in the time of their captivity.

Class Activities:

1. Relate in class an instance in which someone you know has had to lose popularity in order to be true to some high principle.

2. If someone in the class, or on the Sunday School staff, has a gift for writing, it would be quite possible to present a short, interesting dramatization of this important point in the career of Jesus. It would be well to emphasize the assurance of the apostle and of other disciples who did not turn away.

3. Relate, from your reading, experience, or observation, an example that shows how unfortunate it is when someone sacrifices the true values of life for the immediate satisfaction of his physical desires.

THE GREATEST MIRACLE

Lesson 23. For July 27, 1941

Objective:

To show that God is ready and willing to give help and divine guidance to those who are engaged in His work.

Texts:

The Junior Manual; Weed, *A Life of Christ for the Young*. Chapters '39 and '40.

Supplementary References:

Mark 8:31; 9:1; Luke 9:22-36; Matthew 16:21-28; 17:1-13; Talmage, *Jesus the Christ*, Chapter 23; Farrar, *Life of Christ*, Chapter 36; Kent, *Life and Teachings of Jesus*, pp. 236-238; Battenhouse, *The Bible Unlocked*, pp. 348-352; Dummelow, *One Volume Bible Commentary*.

Outline:

- I. The apostles received instructions.
 - a. Jesus remained with them several days.
 - b. He taught them many truths.
 - c. They began to understand the Gospel better.
 - d. They could not believe that He would be killed.
 - e. They were warned of hardships that would come to them.
- II. Jesus took three apostles into a lonely mountain.
 - a. He realized that the end was approaching.
 - b. He prayed to His Father.
 - c. The apostles slept.
- III. A glorious manifestation occurred.
 - a. The apostles awoke and saw the miracle.
 - b. Moses and Elias stood with Jesus.
 - c. His clothing and His countenance were glorious.
 - d. We do not know what was said.
- IV. There was a second manifestation.
 - a. Peter said: "It is good for us to be here."
 - b. He suggested the building of three tabernacles.
 - c. A cloud came upon them.
 - d. The voice of God was heard.
- V. Jesus' prayer was answered.
 - a. He had come for strength and reassurance.
 - b. Two heavenly messengers had talked with Him.
 - c. God the Father testified that He was pleased.
 - d. He instructed the apostles to hearken to Jesus.

Suggestions For Teaching:

Again we have a lesson that suggests many important thoughts. Teachers may wish to substitute other objectives for the one suggested. They may wish, also, to stress matters not even mentioned in this lesson. Certainly they are at liberty to make these changes. They are cautioned, however, to remember that it is our purpose this year to

emphasize the narrative element, leaving matters of doctrine for another year. Of course, the narrative alone is not satisfactory except as it helps the students to understand some of the spiritual values that may be brought out in each lesson.

Call attention to the fact that Jesus realized, when many of His disciples turned from Him, that His mission was approaching the end. He knew that He must give up His mortal life—and life was just as sweet to Him as it is to any of us. He knew, also, that He must speedily train His apostles so thoroughly that they would be able to carry on the work after Him, for He would not have time to accomplish nearly all that had to be done.

Emphasize the dramatic element in the situation on Mt. Hermon. Show how sorrowful and disappointed Jesus must have

been because of the hardness of people's hearts, and because so many of them would not hear His true message.

Class Activities:

1. Tell of some "spiritual feast" you have attended that made you feel, as Peter did, that it was good to have been there.

2. Tell of some place or occasion in which you felt very definitely that it was *not* good to be present.

3. Bring to class a picture showing the Transfiguration.

4. Talk with a pioneer, a returned missionary, or with one of your ward or stake leaders, and ask that person to relate an instance in which he prayed for—and received—strength and assurance for carrying on some important work.



LATTER-DAY SAINT SUNDAY SCHOOL OF VALE, OREGON

Nephi Grigg, Superintendent; Thayne Corbridge, First Assistant;
Evan Belnap, Second Assistant

Every man I meet is in some way ~~my~~ superior, and in that I can learn from him.
—Emerson.

If there is any one secret of success it lies in the ability to get the other person's point and see things from his angle as well as your own.—Henry Ford.



Second Intermediate



General Board Committee: Gordon B. Hinckley, Chairman; Marion G. Merkley and Archibald F. Bennett

OLD TESTAMENT STORIES

For Boys and Girls 10 and 11 Years of Age

THE FIFTH COMMANDMENT

Lesson 24. For July 6, 1941

"Honor thy father and thy mother that thy days may be long upon the land which the Lord thy God giveth thee."

Objective:

To show that honor for parents, and the Lord, will bring happiness.

Point of Contact:

"Most of all the other beautiful things in life come by twos and threes, by dozens and hundreds. Plenty of roses, stars, sunsets, rainbows, brothers and sisters, aunts and cousins, but only *one mother* in the whole world."—Kate Douglas Wiggin.

Lesson Enrichment:

"You're a great mother, and I love you," said the boy as he put his arms about her and kissed her; then snatching up his books he dashed away to school. That mother forgot all her cares in that moment. And forgetting it all she sang as she washed the dishes, and she sang as she made the beds, and the song was heard next door and a woman there caught the refrain and sang also, and two homes were happier because he had told his mother he loved her. As she sang the butcher boy who called for the order heard it and went out whistling on his journey and the world heard the whistle, and one man hearing it thought, Here is a lad who loves his work, a lad happy and contented.

"And because she sang her heart was melted, and as she swept about the back door the cool air kissed her on each cheek, and she thought of a poor old woman she knew, and a little basket was sent over to that home, with a quarter for a bundle or two of wood.

"Because that boy had kissed his mother and praised her, the song came and the influence went out and out." Anonymous.

The love of our parents is like the rope with which climbers in high mountains bind themselves for safety; but unlike the rope—the harder the pull, the stronger the love becomes. Our parents will not let us down.

This is a good day to use the song, "Oh, My Father."

Suggested Methodology:

The day may well be spent on a program, using "Honoring our Parents" as the theme. Stories, poems, and songs could be assigned far ahead, and a worship program presented that would teach the lesson very impressively. If the facilities are available we urge that the pupils present such a program for themselves. They will remember that much longer than the teacher's "preaching."

Expected Outcomes:

Determination to find ways of showing our love for our parents.

THE SIXTH AND SEVENTH COMMANDMENTS

Lesson 25. For July 13, 1941

"Thou shalt not kill"
"Thou shalt not commit adultery"

Objective:

To teach self-control as a desirable quality of character. For every good boy and girl, purity of life is a positive requirement for happiness.

Lesson Enrichment:

"A locomotive with its thundering train, comes like a whirlwind down the track, and a regiment of soldiers might seek to arrest it in vain. It would crush them and plunge unheedingly onward. But there is a little lever in the locomotive mechanism that at the pressure of a man's hand will slacken its speed, and in a moment or two bring it panting and still like a whipped puppy at your feet. So, with the firm control of thought, words and actions are obedient. He who rules himself is the greatest of monarchs."—L. J. Hurlbut.

The following story from the life of our prophet, Joseph Smith, shows the kind of a man we would like to be; with courage to face evil mobs, but not to become like them. It is quoted from the Religion Class Lesson Book, Seventh Grade, 1920, pp. 76-78.

In order to understand this you should keep in mind that Joseph and several other brethren, including Parley P. Pratt, were in jail for their religion's sake, and that the Saints were about to be driven from the State of Missouri. Joseph and the others had been arrested, marched to Richmond, being exhibited on the way as prisoners of war, and lodged in what some one has called a "bull pen" in Richmond, Missouri.

They were chained together and strongly guarded, lying on the floor without pillows or covering.

It was here and under these circumstances that the dramatic scene occurred which the artist's pencil and Parley P. Pratt's graceful pen have made familiar to your fathers and mothers. "In one of those tedious nights," says Elder Pratt, "we had lain as if in sleep till the hour of midnight had passed, and our ears and our hearts had been pained, while we had listened for hours to the obscene jests, the horrid oaths, the dreadful blasphemies, and the filthy language of our guards, as they recounted to each other the deeds of rapine, murder, plunder, etc., which they had committed among the Mormons while at Far West and its vicinity. They even boasted of shooting or dashing out the brains of men, women and children.

"I had to listen until I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could scarcely refrain from rising upon my feet and rebuking the guards, but had said nothing to Joseph although I lay next to him and knew he was awake. On a sudden he rose to his feet, and spoke in a voice of thunder, or as the roaring lion, uttering, as near as I can recollect, the following words: 'Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant.'

"He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon, calm, unruffled, and dignified as an angel, he looked upon the quailing guards, whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes, with criminals arraigned before them, while life was suspended on a breath, in the courts of England. I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms, but dignity and majesty have I seen but once: as it stood in chains, at midnight,

in a dungeon in an obscure village of Missouri."

The story of "The Great Stone Face" may be retold to illustrate how an ideal helped a boy to do great things.

While the suggestion may be superfluous, we urge that the emphasis be upon the positive values of good, clean, wholesome living. The word "adultery" for this age, can be said to mean anything that is evil or unclean in our personal lives or being unfaithful to loved ones in our own family. We refer to the commandment, but we teach decency, clean thinking and filling the life with fine ideals. Urge the students to read good books and stories, play vigorously, choose companions that are "clean."

Expected Outcomes:

Appreciation for clean, healthy bodies and keen minds; a determination to always remain that way.

Assignment:

The students should know the Ten Commandments by the end of next week's lesson.

THE EIGHTH AND TENTH COMMANDMENTS

Lesson 26. For July 20, 1941

"Thou shalt not steal"
"Thou shalt not covet"

Objective:

To value and seek after that which is honest and true; to be honest in every act and thought.

Lesson Enrichment:

"At a slave market in one of the southern states, as a smart, active, native colored boy was put up for sale, a kind white gentleman, who pitied the boy's condition, wishing him not to have a cruel owner, went up to him and said, 'If I buy you, will you always be honest with me?' The boy, with a look that baffled description, answered, 'I will be honest whether you buy me or not.'"—Quoted from "Service."

A young man had just been hired to work in a dry-goods store. The merchant asked the new clerk to watch him and he would soon catch on to the act of selling dry goods. A lady came in and the merchant sold her some cheap calico with the solemn assurance that the colors would not fade. Several incidents of similar nature followed each other. The young man at last approached his employer and said, "I must leave your

employment and look for work elsewhere." The merchant in surprise asked, "Why?" "Because," the boy replied, "people who are dishonest will not long stay in business; and I would rather leave you now than hunt work later on, with your name for reference."

"When Abraham Lincoln was in the grocery business in his young manhood, he once discovered that he had taken six cents too much from a customer. That evening after the store was closed, he walked three miles to return the money.

"One day he weighed out what he supposed was a pound of tea. It was the last thing he did before closing up. On entering the store next morning he noticed a four ounce weight on the scales. He knew he had given his customer only 12 ounces of tea, and closing up the store, he hurried off to deliver the remainder of the tea. This unusual regard for the rights of others soon won for him the title of "Honest Abe."—Ida Tarbell.

"The measure of life is not length, but honesty."—Lyle.

"A spoken lie is no worse than an acted one."

"It takes less time to do a thing right than it does to explain why you did it wrong."—Longfellow.

"The practice of honesty is more convincing than the profession of holiness."

Expected Outcomes:

New understanding of honesty. Admiration for honest people. Determination to be honest.

AARON THE SPOKESMAN

Lesson 27. For July 27, 1941

"Is not Aaron, the Levite, thy brother?"

Objective:

To show the necessity for faithfulness in carrying out our responsibilities; our testimony may leave us if we are not true to it.

Point of Contact:

1. Reference to people that have left the Church, or have been excommunicated. 2. If any boys are to be ordained Deacons the following Sunday, the Aaronic Priesthood, its origin and responsibility may be used. 3. The "Family Group Record" in the Manual might be used to motivate study of the lesson. 4. A rosary, a statue of Buddha, a model of a totem pole, or similar device, may be introduced to arouse interest in Aaron's problem.

Lesson Enrichment:

The chief interest in this story is the light it throws upon the religious conditions of Israel during this period. 1. They seemed to need something visible to worship. Their faith was not sufficiently strong to carry them along during the time of God's absence. They tried to make a substitute for faith. Do we resort to substitutes? You can find those who are putting church-going, ceremonies, creeds, forms and sacraments ahead of true worship—letting the outward appearance take the place of inward grace, and real, applied faith. 2. The influence of Egypt remained with the Israelites. They made a golden calf such as the Egyptians worshiped. Against these sins the prophets waged continual war.

In the Bible, Exodus 32:4, God is described as "repenting." This is but a way of saying that Moses pleaded for the people and God was merciful in response to his prayer.

We are of Israel! The Lord knows that, and allows the use of various devices that help us remember Him and turn our thoughts to Him. The Sacrament is one; a church service is another. Reading sacred books and seeing pictures of sacred subjects turn our thoughts to Him without worshipping these "tools."

When Aaron and the Levites repented, there was plenty of work to do. The Tabernacle was their care and responsibility. Washburn's text gives a fairly good account of the Tabernacle, with pictures.

Possible Methodology:

1. It will be wise to show Aaron's lineage. Prepare a lineage chart from Moses and Aaron back to Abraham. 2. Priesthood should be explained and its divisions outlined. This would be a very appropriate day to have an Aaronic Priesthood supervisor visit the class and explain the significance of the Deacon's calling and what preparation should be made for ordination to the Aaronic Priesthood. Ten minutes should be sufficient. It might motivate the whole lesson. That visit could and probably would be referred to again and again during the year as the work of the Levites is brought to our attention.

Expected Outcomes:

1. Increased determination to show our faith by our works. 2. A new interest in Priesthood preparation.

Assignment:

Write a definition of Priesthood and outline its divisions.



First Intermediate



General Board Committee: Charles J. Ross, Chairman; Edith Ryberg and Albert Hamer Reiser
Subject: WHAT IT MEANS TO BE A LATTER-DAY SAINT
For Boys and Girls 8 and 9 Years of Age

THE BIBLE IS THE WORD OF GOD

Lesson 24. For July 6, 1941

For this lesson, have *Bibles* in the class for the pupils to use. After the period for reading the Manual, give the children some experience and drill in finding various passages and stories in the *Bible*. Find the prophecy of Isaiah about the coming of Jesus (Isaiah 9:6-7). Find the books and chapters where the stories of Joseph, Moses and David are. Have them read some of the Proverbs. Find the 23rd Psalm. Help them to find the reference to the "golden bowl." (See Lesson 17). Ecclesiastes 12:6. Can you interpret this Hebrew poetry for them?

Show them the great divisions of the Old Testament and the New Testament. Have them find various stories from the life of the Savior; the passage from James 1:5-6. (Which they have memorized.) Have them find the passage from John 11:25. Help them to find the Ten Commandments (Exodus 20), and the Sermon on the Mount and the Beatitudes (Matt. 5, 6 and 7).

The purpose of this lesson is to acquaint the children in a general way with the *Bible* and to help them understand in general what it contains. Outcomes hoped for are interest in the *Bible* and desire to read it. Much will depend upon the teacher's enthusiasm for the *Bible* and upon the success he has in transmitting that enthusiasm to the class. It is hoped that the teacher will be able by sampling the beautiful and interesting passages and stories to arouse the interests of the children.

A convenient and effective means of helping the class to understand what the *Bible* contains and to see the general relationship of the parts to the whole is to prepare on the blackboard or with the use of a long sheet of wrapping paper of light color, a time line or chart, showing in consecutive relationships, the creation, Adam, Noah, Abraham, Isaac, Jacob, Joseph, the Israelites in Egypt in bondage, Moses, the Ten Commandments, Joshua, the Israelites in the Promised Land, the Judges, including Samuel, The Kings, Saul, David, Solomon, the Kingdom Divided, the Captivity, the Destruction of Jerusalem, and the Return to Jerusalem. The time line for the New Testament would similarly follow the chronology of the life of the Savior.

in great headlines, ending with His ascension, and the Ministry of the Apostles.

The departure of Lehi's colony from Jerusalem just before the city was destroyed could be noted on the line and the general divisions of the *Book of Mormon* story could be added during the next lesson.

THE BOOK OF MORMON IS THE WORD OF GOD

Lesson 25. For July 13, 1941

Continue the time line suggested for the preceding lesson. Add the general features of the history of the Nephites, using the names of the characters throughout the story to mark the high spots.

The facts of this and the preceding lesson and the material put into the time line should be of general divisions and of the best known characters of the *Bible* and the *Book of Mormon*. As many of the details as are interesting to the children may be presented.

When the time lines for the *Bible* and for the *Book of Mormon* are put side by side, the children will see that the coming of the Savior was looked for by the ancient peoples in the old world and in the Americas. They will also observe that the Savior visited among the Nephites and established His Church. If the line is extended beyond the New Testament to show the onset of the Dark Ages and later the Reformation, the Restoration of the Gospel can also be indicated and the place of the *Doctrine and Covenants* later indicated.

Many excellent helps for teachers on both the *Bible* and the *Book of Mormon* are available. The teachers should use this in making the preparation, but for the purpose of presenting this lesson, it will be best to have the scriptures themselves before the class and to give the children the opportunity to use the volumes themselves.

Guide the children to find in Chapter 3 of First Nephi, verse 7, the oft quoted saying of Nephi, which so well expresses his faith. The story and the prediction of Samuel the Lamanite about the coming of the Savior to the Nephites could be told and the children might be led to it in the 14th chapter of Helaman. Have them find Moroni, Chapter 10, verses 4 and 5. This latter would be a good memory passage.

Anything the teacher can do to arouse

enthusiasm for and interest in and appreciation of the *Book of Mormon* should be done. The teacher should be careful to keep the presentation understandable and interesting. The *Book of Mormon* contains many interesting stories, one or more of which should be told at this time to acquaint the children with the story content.

William A. Morton's *Mother Stories from the Book of Mormon* referred to at the beginning of the course, will prove helpful in selecting and simplifying the telling of these stories.

The relation of the *Book of Mormon* to the Indians offers an interesting point for development.

The period devoted to reading the Manual will introduce the subject and the parts of the lesson.

HOW WE GOT THE BOOK OF MORMON

Lesson 26. For July 20, 1941

This lesson will be referred to directly and indirectly many times throughout the course. If it is well taught today all future references to the events will be more meaningful to the children.

Conduct the reading period early and open the period of conversation about the facts of the lesson. Encourage the children to recite the memory passage from James 1: 5 and 6. Guide them by questions to retell the events leading up to the delivery of the plates to the Prophet.

The teacher should bear in mind that this lesson includes the following points for emphasis: (1) the power and effect of the exercise of faith. (2) The Lord continues to reveal His will to His servants upon the earth. (3) The *Book of Mormon* is evidence of the resurrection. (4) The value of the *Book of Mormon* by reason of its adding to our knowledge of Jesus. For the children these points must be simplified and adapted.

The purpose of this lesson is to impress the truth that the *Book of Mormon* is a blessing

to the Latter-day Saints, because it adds to our knowledge of the Savior.

THE BOOK OF DOCTRINE AND COVENANTS

Lesson 27. For July 27, 1941

The *Doctrine and Covenants* would, of course, be heavy reading for the children. The principles of the Gospel included within it challenge the most serious thought of adults. The teacher's purpose in this lesson is to introduce the Book to the children and to explain that it contains the principles of the Gospel which were explained to the Prophet Joseph Smith by revelation. Have copies of the *Doctrine and Covenants* in the class, along with the Bible and the *Book of Mormon*. Let the children use the *Doctrine and Covenants* to find the Word of Wisdom (Sec. 89) and the law of tithing, section 119. Test their memories later to see how well they remember where these revelations are to be found. Verses 77 to 79 in Section 20 are the prayers on the bread and water for the sacramental service. The duties of the priesthood are stated. Section 4 is a short and impressive part. The period for reading the Manual will lay a foundation for practical exercises in finding the sections suggested. The promise given to those who obey the Word of Wisdom is an excellent memory passage. See Section 89, verses 18-21.

Looking Forward to the Next Unit:

The next lesson and the next unit open up a series of great importance. Scan the lesson in the Manual sufficiently to note their main emphasis. It is suggested that teachers begin now to search through recent past, current and future issues of the Church magazines and the *Deseret News* for material, stories, biographical accounts, pictures, addresses and writings relating to the present General Authorities of the Church. Scan through the pupils' Manual to the end of the course and note the names of the General Authorities, whose careers and testimonies will be studied. Gather data and information about them now from the sources suggested above.

Words of BRIGHAM YOUNG

◆

"If all the world absolutely believed the word of God, swords would be made into ploughshares, spears into pruning hooks, and every man would be at peace, in his family, kingdom and country."



Primary Dept.



General Board Committee: Frank K. Seegmiller, Chairman; Lucy G. Sperry
For Children 6 and 7 Years of Age

LESSONS FOR JULY, 1941 CO-OPERATION WITH LAW— OBEDIENCE

- I. Laws of the Home.
Everybody helps with the work.
- II. Laws of the Community.
Community laws; e. g., use of toy pistols, B-B guns, and other weapons of destruction. Traffic laws.
- III. Laws of Nature.
People, Animals, Plants—All co-operate with nature.
- IV. Laws of Our Heavenly Father.
Baptism.
The Pioneers obeyed our Heavenly Father.
Why the Pioneers left their homes and came to Utah.

Objective for July Lessons:

To discuss laws that vitally affect the lives of the members of our group and the value of which we can understand and appreciate, and to develop in these little children a consciousness that happiness is the result of co-operation with these laws. The Primary department takes up four angles of co-operation with law.

- a. Laws of the home.
- b. Laws of the community.
- c. Laws of nature.
- d. Laws of our Heavenly Father.

Study well the month's objective and then make note of how each Sunday's objective correlates with it. No teacher is successful teaching her lesson unless she is conscious of the fact that every step in the day's presentation is furthering that objective.

PRESIDENT GRANT BELIEVES IN WORK

Lesson 27. For July 6, 1941

Objective:

To teach that every member of the family works and to develop a wholesome attitude regarding all kinds of work.

Picture:

Picture of President Grant. (In Instructor. This Issue.)

Songs:

"We Thank Thee, Oh God, For a Prophet," D. S. S. Song Book; "Love at Home," D. S. S. Song Book, "Helping

Mother," *Little Stories in Song*, Deseret Book Co.

Poem for Enrichment of this Lesson:

"I love you mother," said little John
Then forgetting his work his cap went on,
And he was off to the garden swing
Leaving his mother the wood to bring.

"I love you mother," said Rosy Nell,
"I love you better than tongue can tell."
Then she teased and pouted full half the day,
'Till her mother rejoiced when she went to play.

"I love you mother," said little Fan,
To-day I'll help you all I can,
How glad I am that school doesn't keep"
Then she rocked the babe 'till it fell asleep.

Then stepping softly she took the broom
And swept the floor and tidied the room,
Busy and happy all day was she
Helpful and happy as a child could be.

"I love you mother," again they said,
Three little children going to bed,
Now how do you think that mother guessed
Which of them really loved her best?

PROTECTION OF THE SEAGULLS

Lesson 28. For July 13, 1941

Objective:

To discuss, understand and evaluate the laws of our community regulating our conduct as citizens and to develop a willingness to obey these laws.

References:

Even though you are referred to *History of Utah*, by Whitney, for the story in today's lesson you will find it related in many of your books in your own library. All of our Church History books have it. It is beautifully related in *Bible and Church History Stories*, that was used for many years in this department. Also in *Life's Lessons For Little Ones*, p. 311, Kindergarten Department.

Songs:

"A Song of Thanks," *Little Stories in Song*.
Deseret Book co. "God's Work," *Little Stories in Song*.

Picture:

You will find several pictures to illustrate this story in a tourists' guide book given out at the Bureau of Information, Salt Lake City.

Enrichment Verse:

I am God's little child; that is better than all,
He bids me obey Him; I'll follow His call;
My love and my service I'll gratefully give,
And praise Him and bless Him as long as I live.

THE PIONEERS MADE THE DESERT BLOSSOM AS A ROSE

Lesson 29. For July 20, 1941

Objective:

To discuss, understand and evaluate Nature's laws, and to encourage any willing effort on our part to co-operate.

Pictures:

Those used last Sunday and any clippings you find of our beautiful valley with fine homes, gardens, orchards, etc.,

Songs:

"Our Mountain Home So Dear," *Deseret S. S. Song Book*. (Sung by teachers.) "God's Love" and "God's Work" in *Little Stories in Song*, Deseret Book Co. "Come, Come, Ye Saints, *Deseret S. S. Songs*.

Enrichment Story:

GRANDFATHER'S PENNY

Once on a time, so long ago that there were no street cars, and no steam cars, or telephones, or postmen, grandfather was a little, little boy, named John.

He lived in a wee red farmhouse that stood in the middle of some very wide fields, and there were woods all about, and only a cow path to walk in, across the meadows, until you came to the stage road.

In the summer, grandfather used to have just the best time, for he knew the places where the biggest blueberries grew, and he could find the patches of checker berries in the woods, and he knew where the brook ran swiftest to sail his boats, and he could climb the tallest apple tree that ever grew.

But in the winter it was quite different. Then grandfather wore a little cap made of coon-skin, and a bright green tippet his mother had knit, and a homespun suit, and a pair of hide boots. It was always so very cold in the country when it was winter—and grandfather had to walk two miles, with his little tin dinner-pail, over the fields to the school house. When school was done, he must hurry home to help with the chores, for there was kindling to split, and the cows to fodder, and paths to dig. At night, he was a tired little John, and he tumbled upstairs to bed in the attic where the ceiling was all hung with strings of dried apples, and the spinning wheel in the corner pointed its

long finger at him, until he pulled the patch-work quilt up high over his cold little nose, and went sound asleep.

One morning, when grandfather woke up and jumped into his clothes and ran down to the kitchen, he found that something dreadful had happened. The fire in the fireplace had gone out over night, and nobody could set it going again for they had no matches in those days and the tinder box was lost. The kettle couldn't boil. There would be no breakfast until the fire burned once more.

"You'll have to take the lantern, John," said great grandmother, "and go to Mr. Stone's for a light. I'm sorry, little lad; pull your cap down tight over your ears."

Grandfather took the big brass lantern and started off in the early morning across the snowy fields for a light. It was so biting cold that not even the wood rabbits were out, and grandfather's toes ached, and he had to blow on his fingers to keep them from freezing; and it was a mile and a half to Mr. Stone's.

But he lighted his lantern at Mr. Stone's fireplace and carried it home, quite carefully lest the flame should go out, and great-grandmother set the coals burning again to boil the water in the tea-kettle. When the kitchen was warm and breakfast was over, great-grandmother went to the blue china mug on the chimney piece, and took out a big copper penny, as large as a silver dollar.

"This is for you, John," she said, "you had a long walk, this morning. You may buy yourself a peppermint stick."

Oh, how grandfather's eyes danced! Pennies were scarce in the little red farmhouse, and didn't he know just how beautifully red and twisted peppermint sticks looked in the glass jar at the store, and hadn't he wished for one all winter?

So he started out early for school. The store was a long way off the road; with his penny held fast in his little red mitten, just skipping along and thinking how good the peppermint stick would taste.

The snow was deep and grandfather had to wade through the drifts and climb the fences, and one snow bank was so high that it came up to his waist, but he didn't mind. There was the store at the crossroads and he opened his little red fist to look at the penny, and—where was it? The penny was not there at all, it was quite gone. Grandfather had dropped his penny in the high snow bank!

Poor little grandfather! All the morning, as he sat on his hard bench in school, and said his A B C's and did pot hooks in his writing book, he had to squeeze back his tears. Then when he went home, great-grandmother said she was sorry, but there were no more pennies in the blue china mug. She

didn't know when he could have another. So grandfather took his shovel and dug deep in the snow bank, but he could not find his penny.

Well, the winter was very long, but one day the blackbirds came back and sang in the south pasture, and the song sparrows twittered in the swamp and the blue flag blossomed, because it was spring. Grandfather laid away his coon-skin cap, and began to make willow whistles, and he forget all about his penny.

One morning, he took a basket of eggs to the store to change for sugar and he went the same way he had gone that other morning, and he was just as happy, skipping along down the road.

"Here's the place where that big snow bank was," he said, "right in this fence corner, but it's all melted now. Why, here's my penny!"

Yes, there it was, sticking up out of the mud; not bright and shining any more, but a good copper penny—just the same. All winter it had been waiting there for grandfather to take it to the store and buy a peppermint stick.

And this is the true story of how grandfather bought his peppermint stick, after all—and this is the reason that grandfather gives you so many pennies, dear, because he remembers how he was a little boy once, and had only one.

Adapted from *Stories And Rhymes For A Child*, Carolyn S. Bailey.

JOHN BAPTIZES JESUS

Lesson 30. For July 27, 1941

Objective:

To discuss, understand and evaluate one

of the laws of our Church (Baptism) and to encourage willing co-operation.

Text:

Matt. 3:13-17. Mark 1:9-11.

Song:

"Baptism," page 39, *Little Stories in Song*, Deseret Book Co.

Picture:

No. 16, *Nursery, Kindergarten and Primary Set*.

Story of Jesus' Baptism

One day when John, the Baptist, was baptizing in the river Jordan, Jesus came to him and asked to be baptized. John hesitated for a moment, for he knew that it was Jesus who had spoken and he knew that Jesus had never done anything wrong. He said, "I have need to be baptized of Thee, and comest Thou to me?" And Jesus answered, "Suffer it to be so now for thus it becometh us to fulfill all righteousness". (Our Heavenly Father wants us to be baptized, to show all people that before they can live with Him, they too, must be baptized.)

So while the people watched, John walked with Jesus into the water. At first it just covered their feet so they went out where it was deep enough for John to put Jesus right under the water and then lift Him up again. That was the way Jesus was baptized, showing the kind of baptism that is right.

We know that this pleased our Heavenly Father very much, for "Lo, the heavens were opened unto Him, and He saw the Spirit of God, descending like a dove, and lighting upon Him, and lo, a voice from heaven saying, 'This is my beloved Son, in whom I am well pleased.'"

GOOD TITHE PAYERS

Left to right, top row: Kendall Atkinson, Marie Atkinson, Mavis Mitchell, Lola Jean Atkinson, Valene Bradshaw.

Front row: Carol Atkinson, Merlyn Page, Verna Atkinson, Ivy Atkinson.



These boys and girls of the Francis Ward Sunday School Primary Department, have paid their own Fast Offerings for the past year by saving and bringing to Sunday School each Sunday two cents from their own spending money. This is placed in a small bank until Fast Day when each child is given his own money to pay to the Ward Clerk.



Kindergarten



General Board Committee: George A. Holt, Chairman; Inez Witbeck

For Children 4 and 5 Years of Age

LESSONS FOR JULY, 1941

CO-OPERATION WITH LAW— OBEDIENCE

- I. Laws Of The Home.
- II. Laws Of The Community.
- III. Laws Of Nature.
- IV. Laws Of Our Heavenly Father.

(In all of these lesson themes be sure that God's purposes are emphasized.)

THE TWO SISTERS

Lesson 27. For July 6, 1941

Objective:

To develop an understanding of and a willingness to co-operate in the laws of the home.

Specific home laws for this lesson:

1. Each tells the family where he is going.
2. Each asks permission to use the personal property of the other members of the family.

I. Lesson Development:

1. Discuss and illustrate with the chalk and blackboard or wax crayon on paper, places children like to go, such as the nearby playground, the park, the school grounds, the neighbor's yard.

2. Why is it best to tell mother where we are going?

3. Is there a law in the home that tells when it is bed time? Why do we have that law?

4. Decide why we should obey the meal-time law in our homes.

5. Teacher may show one of her personal belongings (a fountain pen). The members of the family like to use this fine pen. Should they do so without first asking permission of its owner? Why?

II. Lesson Story:

"Scotty And Carolyn." (Refer to the Manual.)

Songs:

"Father's And Mother's Care," "Obedience"—*Little Stories In Song*.

Enrichment Story: (Co-operation).

THE SHEEP AND THE PIG

One morning bright and early a sheep and a curly-tailed pig started out through the world to find a home. For the thing they both wanted more than anything was a house of their own. "We will build us a house," said the sheep and the curly-tailed pig. "And there we will live together."

So they traveled a long, long way, over the fields, and down the lanes, and past the orchards, and through the woods, until they came, all at once, upon a rabbit.

"Where are you going?" asked the rabbit of the two.

"We are going to build us a house," said the sheep and the pig.

"May I live with you?" asked the rabbit

"What can you do to help?" asked the sheep and the pig.

The rabbit scratched his leg with his left hind foot for a minute, and then he said: "I can gnaw pegs, with my sharp teeth; I can put them in with my paws."

"Good!" said the sheep and the pig. "You may come with us."

So the three went on a long, long way farther, and they came, all at once, upon a gray goose.

"Where are you going?" asked the gray goose of the three.

"We are going to build us a house," said the sheep, the pig and the rabbit.

"May I live with you?" asked the gray goose.

"What can you do to help?" asked the sheep, the pig and the rabbit.

The gray goose tucked one leg under her wing for a minute, and then she said, "I can pull moss, and stuff it in the cracks with my broad bill."

"Good!" said the sheep, the pig and the rabbit. "You may come with us."

So the four went on a long, long way, and, all at once, they came upon a barnyard cock.

"Where are you going?" asked the cock of the four.

"We are going to build us a house," said the sheep, the pig, the rabbit and the goose.

"May I live with you?" asked the barnyard cock.

"What can you do to help?" asked the sheep, the pig, the rabbit and the goose.

The cock preened his feathers and strutted about for a minute, and then he said, "I can crow very early in the morning; I can awaken you all."

"Good!" said the sheep, the pig, the rabbit and the goose. "You may come with us."

So the five went on a long, long way until they found a good place for a house. Then the sheep hewed logs and drew them; the pig made bricks for the cellar; the rabbit gnawed pegs with his sharp teeth, and hammered them in with his paws; the goose pulled moss and stuffed it in the cracks with her bill; the cock crowed early every morning to tell them that it was time to rise, and they all lived happily together in their little house, co-operating one with another.—From *For the Children's Hour*, by Carolyn S. Bailey and Clara M. Lewis.

BRIGHAM YOUNG AND THE INDIANS

Lesson 28. For July 13, 1941

Objective:

1. To develop an understanding of community law.
2. To develop a wholesome attitude regarding the value of community laws.
3. To secure active co-operation with all community laws that affect us.

I. Review Of Last Sunday's Lesson:

The Manual suggests the incident called "Jule Tobin Had His Eyes Opened" for a basis for discussion in reviewing this lesson. It would be helpful for teacher to jot down on a small piece of note paper the 16 steps used. She could refer to this list in her procedure.

III. Development of the Lesson:

(Specific community law for this lesson—Sanitation And Cleanliness.)

Discuss freely with the children:

1. Body Cleanliness (hair and teeth).

Make a chart of pictures cut from magazines of things which help us keep clean—(soap, brushes, tubs, the dentist, towels, the garden hose for summer shower baths—a clothes washing machine, etc.).

2. Home Cleanliness.

How do we co-operate in keeping the home clean? "Home" means the yard and sidewalk as well as the house.

Do we have to be reminded to do our daily "chores"? Paul never forgets to "bring in" the garbage can the very day that it has been emptied. He is a good community

helper. Betty never leaves her doll buggy on the side-walk for passers-by to stumble over. She knows where it belongs when she is not playing with it and remembers to put it there.

3. Community Cleanliness.

What is our "community"? How can we help to keep it clean?

Once when I ate my lunch in the Payson Park I did not see one paper sack or empty popcorn box lying on the ground. Every one in Payson must be a community helper. They know what to do with their lunch papers, so that their community will be clean.

III. Lesson Story:

"Brigham Young and the Indians."

Emphasize President Young's attitude toward the Indians—"Be kind to them and help them so that they will help us to have a clean, beautiful community."

Give special emphasis to the law of heaven which says, "Cleanliness is next to Godliness." One way of showing our love for God is to be clean in body, home and community.

Songs:

"The World Is So Lovely," "I Saw Many Things Today," "Service Song," *Little Stories In Song*.

The story in the Primary Dept. of this Instructor, "Grandfather's Penny," may be used to supplement this lesson.

PARABLE OF THE SOWER

Lesson 29. For July 20, 1941

Objective:

To develop an understanding of and a willingness to co-operate with the laws of nature.

I. Review Of Last Sunday's Lesson.

Show many Indian pictures which tell of the way they lived when Brigham Young came to them. Others will show effect of his kindness and co-operation with them.

1. Living in tepees.

2. Living under more hygienic conditions.

Discuss briefly the coming Pioneer Day celebration in the community. How are we going to "co-operate" on that day?

II. Development Of The Lesson.

(Plant life must have suitable soil, sunshine, moisture, air and care.)

The emphasis in this lesson will be on our co-operation with nature and on Heavenly Father's contribution to it.

1. Discuss Heavenly Father's gifts in Na-

ture. He gives us the soil, the seed, rain and sunshine and asks us to care for the plants and thus co-operate with Him and nature, in making our world a happier place.

2. Show in the development of this story how God did not fail to do His part in each attempt of the sower to make the seeds grow. The soil was there. The sun was there and the rain came but nature needed man's help too.

3. The rose bush that grows in good soil, in the sun and rain, and then is cultivated and pruned and kept free from pests will produce beautiful blossoms. It takes co-operation. (God—nature—man.)

"Man plows the field and scatters

The wheat seed all around,
But 'tis God who sends the sunlight
And rain upon the ground.

He gives His rain and sunshine
To help to make our bread,
And when we add our work to His
The hungry can be fed."

Song:

"The Heart Garden," *Little Stories In Song*.

III. Lesson Story:

"The Sower."

The purpose of this story as it is used in this lesson is not to learn it as the parable, but that this character in the Bible is a good illustration of the need of co-operation with the laws of nature.

THE LAST SUPPER

Lesson 30. For July 27, 1941

Objective:

To develop an understanding of a law of the Church, with a wholesome attitude toward it and a willingness to co-operate with the law.

I. Review Of Last Sunday's Lesson.

Without too much help from teacher the children may tell in chalk on the blackboard, the story of "The Sower." The reviews must always be brief that enough time necessary may be given for the development of the day's lesson.

Take a little time today to have the chil-

dren (those who observed Pioneer Day) tell how they co-operated in their communities with the program of the day.

1. Their bodies and clothes were clean, everybody looked his best.

2. They stood on the curb to watch the parade, rather than in the street where it was dangerous to stand.

3. They did not crowd or push anyone.

4. They put all candy and lunch wrappers in the garbage cans, etc.

II. Development Of The Lesson.

Begin with the co-operation we all gave in the opening exercises of our Sunday School this morning.

1. Immediately upon entering the chapel.

2. In the devotional music period.

3. In the singing of the songs.

4. During prayers.

5. In the marching.

Give special emphasis to the Sacramental service.

Tell the children why we have the soft organ music played before and after the Sacrament gem.

Review the gem, giving them its message.

How did we co-operate in the prayers on the bread and the water.

I raise my eyes up to the skies,
I bow my head and close my eyes
And pray to God on high.

Just a tiny piece of bread
While I eat I bow my head,
Then a sip of water clear
To show I love my Savior dear.

How did we conduct ourselves during the partaking of the Sacrament? What did we think of while listening to the music at that time?

Have a picture review of incidents in the life of Jesus, beginning with His birth.

III. Lesson Story:

Matt. 26:14-30; Mark 14:1-3; 10-12, 18-29; Luke 22:1-7; John 13:18-38.

Life Lessons For Little Ones—Lesson 64, page 141.

Songs:

"A Sacrament Song," "Jesus Our Loving Friend," *Little Stories In Song*.

The Gospel has a word of peace in time of peril, a word of comfort in the day of calamity, a word of light in the hour of darkness.



Nursery Class



General Board Committee: Marie Fox Felt

For Children Under Four Years of Age

Joseph Smith was once asked the secret of his success as the leader of the Mormon people. His answer was, "I teach them right principles and they govern themselves." It is this thought that we wish to carry over in the presentation of our lessons for July.

You will note that the month's objective is that of co-operation with law or obedience. The difference between co-operation and obedience frequently is that of attitude. The result of each may be the same. The same goal may be reached. With co-operation we are the people of whom Joseph Smith spoke, we willingly co-operate with the laws of man and of God. We govern ourselves. Willingly obedience is co-operation but obedience may also be forced. Forced obedience is not the plan nor the desire of our Heavenly Father as evidenced by the Council in Heaven before the world was. You will recall that Lucifer, our elder brother, proposed that he should be sent to this earth as our savior. He promised God that not one soul should be lost, since he would force all men to obey. Christ, instead, offered the plan to teach God's laws and the principles of eternal life, but that obedience to these should be left to the people themselves. This plan respected the free agency of man and forced no man to obey. It was the one accepted by God. W. C. Gregg is the author of the following which is found in the L. D. S. Hymn Book.

Every Soul Is Free

Know this, that every soul is free
To choose his life and what he'll be;
For this eternal truth is given,
That God will force no man to heaven.

He'll call, persuade, direct aright,
Bless him with wisdom, love and light—
In nameless ways be good and kind,
But never force the human mind.

And so it is with the thought in mind of developing an attitude of co-operation with both the laws of God and man that these July lessons are presented.

As is our custom we begin with the known and continue on to those things which are not so well known in order that our understanding of these principles might grow with our considerations of them.

All things operate according to law. It is

up to us to discover those laws and to regulate our lives in accordance with them, if we wish to know happiness in its fullest.

As we have said, we begin with the known. To our babies that known world is their home. Are there laws there for these babies to know, we ask ourselves? Certainly. There are many laws to be respected and to co-operate with if a happy family is to live there. No child, however small, can escape these if he truly lives in a home. It may be a law that everyone hangs up his own clothes. If so, little children can do this also if we adults co-operate. I know a mother and father who placed a rod across the clothes closet very, very low. On it were little hangers. When their little two-year-old came in from his outdoor play, he went right to his clothes closet, placed his coat on one of these hangers, and hung it on the rod. His parents had made it easy and desirable to obey this law in their home.

Another law may be that each person in the home puts away his playthings, books, etc. If a place is provided for these and the little child understands where that place is, even toddlers can co-operate by putting their things away.

There may be many laws, and we as adults can make co-operation on the part of these tiny tots easy by careful, thoughtful planning. The law, which is universal in scope, that has been selected for our consideration first is that if we wish to leave home at any time, we tell our parents where we are going, when we will return and that we keep our promises to them. The story is suggested that the characters in the story be named after the children and parents in your community. Let it be a story of people known to them that it might have personal interest, appeal and application. In this way the lesson will be more effective.

For the second Sunday we go outside the home into the community. Law is universal. It is thought that even our tiny tots can understand that there are laws outside of their home which are of benefit to other people which they are expected to obey. For instance little children sometimes leave their toys such as little wagons and tricycles right where they were when they finished playing with them. This might be right on the sidewalk where other people walking along might fall over them. One community law that must then be obeyed is to keep the sidewalks clear

from obstructions. Children of this age can co-operate especially to the extent that their playthings are put where they belong and that at no time are they left on the public sidewalks to annoy and disturb others.

Another community law might be that of keeping papers picked up and also other rubbish. I know of a little boy living in the commercial district of a city who keeps the sidewalks clean and the papers picked up, just so the community will appear better. Frequently the store-keepers express their appreciation in a material way but whether they do or not the little boy continues this cleanup activity. Our story on this second Sunday is of children whose community interest extended to the church premises. They enjoyed aiding in this way.

We move a step forward on the third Sunday to consider the laws of nature. Closest to our little folks are the foods they eat. Our Heavenly Father made these bodies of ours and according to His laws there are some foods that are good for our bodies and others that are not. There are some things that we can eat more of than we can of others. In reality this becomes a word of

wisdom lesson. In your presentation there might be charts of things which are good for us to eat and charts of things which according to the laws of nature we should not eat.

On the fourth Sunday we have for our consideration the laws of our Heavenly Father. Closest to these little folks are their baby brothers and sisters or the babies belonging to the neighbors. Every teacher should have a wonderful collection of baby pictures which she may use as the base for her discussion. As the discussion proceeds some one will want to know the names of these babies. If no one asks the question, the teacher will of course wonder what names they have. This will lead to a discussion of when and where babies get their names; also where we got ours. The story of the naming and blessing of the Baby John may then follow.

If it is possible, arrange to take your little group to Fast Meeting next Sunday to see the babies named and blessed. You will find this experience a joy to you and of great interest to the children.

In your discussion be sure to bring out the point that it is one of our Heavenly Father's laws to have the babies named and blessed.

MOTHER

The second Sunday of every May is the Day of Days, to girl, to boy and man—the day to honor Mother

Nay, every day is such an one!

But Custom now, sets this one apart that essemblages, with song and story may openly manifest that which lies deep within us all: adoration for the One human soul who symbolizes Life and Love: Our Mother.

LIFE. To it we cling. We all but turn the earth around—to preserve it.

LOVE. The mainspring to all that is good, noble and enduring.

MOTHER! The embodiment of both Life and Love! We pay her homage.

She is spoken of, as the “weaker” sex. Yet in the hour of peril we know she is ever foremost among the strong. Fitting, then, this day to do her honor.

Let the Past, think of Mother as it did; or the Present esteem her as it does; what of the Future?—Said Jesus, son of Mary:

“ . . . if a man marry a wife by my word, which is my law, and by the new and everlasting covenant, and it is sealed unto them by the Holy Spirit of promise. . . . Then shall they be Gods! . . . ”—

Their!—MOTHER, by the side of FATHER!—GODS!

Of all that tongue may utter, or pen describe,

That, is the tribute true:

Mother, Exalted, Mother!—

Humbly, we honor you.

Ashley Bartlett,
Vernal, Utah.

The Funny Bone



FOR EVERYBODY

Why

Why should a traffic cop, after winning a swell race, seem so mad about it?

The Result

Mrs. Murphy: "It took great pains to make this salad."

Murphy: "I know; I've got them."

Nightly Average

Census Enumerator: "And what is your husband's average income?"

Housewife: "Oh, about 2 a. m."

Preoccupied

The nurse entered the professor's room and said softly: "It's a boy, sir."

The professor looked up. "Well, what does he want?"

The Reason

She: "Sometimes you seem so manly and at other times absurdly effeminate."

He: Heredity. You see, half my ancestors were women and the other half were men."

The Correct Answer

"Jimmy, I wish you'd learn better table manners; you're a regular little pig at the table."

Deep silence. So father added, "I say, Jimmy, do you know what a pig is?"

"Yes, sir," replied Jimmy meekly. "It's a hog's little boy."—The Locomotive.

Women and Mirrors

Mrs. Bjones: "I don't think that women have always been vain. You know women were made before mirrors."

Bjones: "Yes, and they've been before them most of the time since."

Oh, Doctor!

Doctor (after examining patient): "I don't like the looks of your husband, Mrs. Brown."

Mrs. Brown: "Neither do I, Doctor, but he's good to our children."

Just Couldn't Happen

Teacher: "If you had \$10 in one pocket and \$15 in the other, what would you have?"

Little Boy: "The wrong pants."

What A Mouthful!

Mrs. White: "Why, my dear, I haven't seen you for ages."

Mrs. Black: "Oh, I know, I've been so busy with one thing and another. I've just had my teeth taken out and a gas stove put in."

Was He Surprised?

Wife: "I've got you this bottle of hair tonic, darling."

Husband: "But my hair is all right."

Wife: "I know, but I want you to give it to your typist at the office; her hair is coming out rather badly."—Exchange.

The Wrong Sign

The visitor paid his bill at the fashionable hotel, and, as he went out, he noticed a sign near the door, "Have you left anything?"

So he went back and spoke to the manager. "That sign's wrong," he said. "It should read, 'Have you anything left?'"

Times Have Changed

Gruff Father to Son: "Why don't you get out and find a job? When I was your age I was working for \$3.00 a week in a store, and at the end of five years I owned the store."

Son: "You can't do that nowadays. They have cash registers."

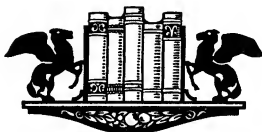
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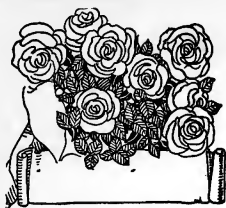
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